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As the Crow Flies

THE bell has struck. *India* has declared for independence; *China* is determined to try all residents in China in her own courts; *Egypt* has elected a Parliament of Nationalists, and *Ethiopia* has sent a Minister to England. The myth of the divine overlordship of *Europe* over the *colored world* is beginning to fade.—The civilized world is sitting in Europe and trying to decide how many engines of *murder* every nation needs on the high seas in order to be safe from its fellow Christians.—*Spain* is again considering how soon it can be ruled according to law and not according to the will of *Primo de Rivera.*—We have appealed to *Russia* to do a deed of charity and kindness. Imagine the remarks and advice and warning that would have followed any appeal by Russia to us. —What with *Protons, Electrons,* and *Photons* waving their way through the world, this problem of solid *matter* has become much more intricate and difficult of understanding than our old friend, the *Soul.*—We are running *Prohibition* straight up that blind alley where the irresistible force of Western and Southern law and order meets the immovable body of Northern and Eastern thirst. The result is *war* and murder.—When we take revenge and hate and cruelty out of our whole *penal system,* we shall begin to get somewhere. Human punishment is not merely a matter of brick walls.—The real trouble in *Austria* is housing. Public funds have been spent for the housing of poor people. Whoever heard of such a thing? Usually, public money is spent for the rich: boulevards, mustn't touch parks, statues and museums open when laborers can't visit them. But the Heimwehr, four hundred thousand strong, is going to change Austria back to normalcy.—On New Year's Day, *Mr. Hoover* shook six thousand hands, chiefly because neither he nor any of his predecessors in the presidency ever had the courage to refuse. Why not amuse these handshakers with bull-baiting?—The government of the Empire State of *New York* has commenced its annual nonsense by disfranchising the cities, letting the backwoods dominate the Legislature, and the Legislature fight the Governor. Together, they succeed beautifully in delivering the state into the hands of the Superpower Trust.—Who owns the *air?* We know who owns the *earth* and the *coal* and *iron* under the earth, and the *water* on top of the earth, and the *streets* and *roads* and *wires* that run over it. But the question of the ownership of the air has not yet been settled. However, the National Broadcasting Corporation is on the job.—A new, very serious question confronts the *Holland Dames,* a patriotic and aristocratic organization of New York State. Shall they be represented on the eternal monuments as descendants of peasants or of patroons of the Manor? Of dirty laborers, or of haughty nobility? We suggest a compromise. Why not paint them as jail birds or indentured servants? Several of these came over in the early migrating.—Two million *children* are at work. Two million grownups can find no work. But a Constitutional Amendment prohibiting child labor would greatly interfere with *American freedom.—General Smuts* of the Union of South Africa has arrived and is lauding *Pax Brittannica.* But, unfortunately, British peace has never brought the right to rule and vote to a single colored nation on earth.—There will be no *neutrals* in the next war if the Kellogg Pact and the Covenant of the League of Nations once get together. In which case, world wars will be the order of the day and God help the little folk!

The CRISIS *is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while* THE CRISIS *uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879.*

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MARCO POLO IN INDIA

Photograph made for THE CRISIS *from the painting by Salgado at Lisbon, Portugal*

Now I Know the Truth

By LAURA TANNE

Is it not curious that the mere meeting and acquaintanceship of human beings should constitute a grave human problem? Yet it does in America and here is a story about it.

WHEN I first told my friend, Jim McCracken, that I planned to make Negro friends, his countenance, reddened by the winds of Idaho cornfields and Spanish wine fresh from the barrel, widened with his customary smile, generous and vulgar. "White puddin', eh?" He grinned, "White puddin' for brown hungry appetites . . . little girl, be careful!" But Jim's inherent grossness had been fostered by his career as longshoreman, harvester, hobo and seaman, and although advanced on most questions, he could not in this instance overcome his sexual prejudices.

Polly was hanging a cerise batik against that portion of her wall clear of art exhibits. Her studio, enormously spectacled with square windows overlooking the narrow tenements of the West End, is a meeting place for people whose metaphysical concept of art and life seems to find expression in determinedly arduous liquor parties. She burst forth: "Negro friends? Bring them up, by all means. Mad about them myself! Heard one of them orate at a Bahai meeting, but don't know whether he was Negro or Hindu. He was black, anyway, and most fascinating. Incidentally, what will your Aunt Lydia say?"

Now Aunt Lydia's scientific attitude had been greatly reinforced by her summer's journey to the shrine of St. Anne de Beaupré, in Quebec city, where babies are granted by prayerful petition. Combined with this dependable naiveté, she possesses a sense of humor which she manipulates in a mysteriously charming way. Although forty years old, her hair is still webbed with the sun, and her eyes are as clear and bright as polished porcelain.

"Negro friends?" Aunt Lydia looked appropriately puzzled, and offered her words in little throbs of measured elegance on the geranium pink casket of her lips. "How did you come by such an idea?"

"Well, in the first place, I discovered a Negro poet. Countée Cullen is his name."

"Sounds Gaelic to me," said Aunt Lydia, dubiously.

"In the second place, I'm going to attend a week-end party of Mrs. Whipple's, at which there will also be some colored people."

"You silly girl," laughed my adorably goodnatured aunt, "Can't you see the headlines? 'Young poet chooses colored suitor for husband.' Or better still, 'Fair Nordic commits suicide, jilted by brown sheik'." With due respect to the amiability of Aunt Lydia, it is only fair to say that she believed the continued preservation of her incomparable contours and complexion depended upon a tranquility of temper, and a passivity of mind which would preclude any dynamic notions or opinions. She practised good-nature like a trained seal. . . .

A teacher of political economy in a nearby university, addressed me solemnly, "This is a serious problem for a young girl like you. Negroes have less emotional restraint than Caucasions. The heritage of slavery in their blood produces traits of dishonesty and irresponsibility. Negro men . . . Negro men . . ." This reiteration had a fatefully ominous sound, like the clang of a ghostly bell in a dilapidated and cobwebbed garret.

On the following Saturday, Mrs. Whipple's landscape was daubed with a conglomerate humanity. They were grouped into tennis matches, hiking expeditions, and circles devoted to light and serious conversation; and it was not difficult to discover that Mrs. Whipple's colored friends were largely chosen from the upper strata of the curious and complex society. White and colored lolled on the grass in fine camaraderie. A black bard was reading his poetry. Egyptian-eyed and swarthier than the rest, he brought a distinct foreign note to the chaste New England landscape. The whites listened in gracious anticipation. The bard's poems rolled off his tongue in soft, tender lisps, like a woman's.

Mrs. Whipple took my hand, "I want you to meet Rod Taylor and the rest."

Rod Taylor was a classmate of the black bard's, a boy in whom blended races had apparently justified a glorious experiment in color. He was beautiful as few men are, with amber skin, a sensitive mouth, and eyes merry and intelligent. Physically perfect, Rod seemed to typify the cultured, well-fed, colored student, who handles tragedy gingerly, and prefers a delicate, suave, aristocratic approach to fundamentally passionate issues. He had been partially emasculated by Harvard, academicized to a regrettable extent. He was intellectual but possessed the dilletante's lack of abandon. It was easy to see that he was a woman's prize, so lovingly and curiously did the women follow him with their eyes; especially the white women, to whom he was strange and fascinating.

A festive-looking boy squatted on the grass opposite me, decked in an orange tie. Before dinner was announced from the top of the hill, I had learned he was studying anthropology, and was the pet of one of the most picturesque scholars in the educational and artistic life of the East. With a roguish detachment, he related in one breath the sociological significance of the various strata composing the Negro group, and in another he traced the history of the Spirituals, sharing with me several gracious anecdotes concerning well-known Negro writers and scientists of whom I was just beginning to learn. Rod Taylor, the black poet, and the orange-tie anthropologist, all possessed a finesse that was quite a distinct contrast to what my mind had been fed all my life. I had originally approached them with the feeling that a coal shovel, or an incomprehensible dialect, or fried chicken wings, ought to be hovering somewhere on the horizon, only to learn to my shame and innate embarrassment that they possessed an unmistakable aristocracy of spirit and manners, a Harvard accent, and cultural background which would open my Aunt Lydia's eyes considerably.

Our evening dinner was clamorous with talk. The anthropologist calmly quoted a few statistics on miscegany, causing me to dig into my roast lamb with a fervor which hid the complete bewilderment of my mind. It was beautiful to contrast the tropical blondness of my white friend, Carl Cartright, his Celtic spontaniety and poetic abandon, with Rod Taylor's perfectly groomed body, his aloof and proud black eyes, the tiny kinks in his hair touching his cold brown neck timidly as if to say, "Do we little nests of heat belong to this cool bronze?" Carl and Rod, facing me at the table, were arguing vivaciously, yet it was easy to see that Carl had eyes only for the brown-skin dancr who returned his glance with a delicate, suave deliberation. She was the one with the throaty laughter, Harlemese slang, mannerisms Negroid on purpose: a Diana as golden as a summer bee, an athlete in drawing rooms.

Dancing into early morning hours was a friendly hello across a dark chasm. The partners swayed to music, saying swift things to dispel the es-

trangement of distance. The little colored girl who writes quaint verse to her husband, danced with a young paleface, who, earlier in the evening, had remained apart in a doubtful mood. Her husband danced with a white theological student, a girl with a name like an English novel, who resembled a German cook, and whose religious beliefs had seduced her into the peculiar position of dancing with a Negro, well known for his religious and social iconoclasm.

"So novel to you," commented the orange-tie anthropologist, while the ivory and ebony keys chattered, "Why do I love you?"

"Terribly much. Fascinating color pattern. Learning things. My ideas leap and sing now, and tell great stories. Learning much . . . gee, it's a lot of fun."

He smiled a friendly, condescending smile. "Oh, you'll find we're not at all different. We take our color mostly from the social stratum to which we belong. Perhaps we can discuss it further at dinner, sometime."

"I am so glad you mentioned it," I exclaimed, "I was going to ask you, otherwise."

Around the fireplace, later in the evening, we all shared marshmallows in shameless intimacy. We crooned songs, we laughed softly with that assurance of soul which knows its measure of largeness and purpose. Weariness had gifts of gentle relaxation which melted awareness of color into a graceful languor of unconscious comradeship. The Negro iconoclast gazed into the fireplace with introspection. There was a terrible sadness and a terrible strength reflected in the depths of his black eyes. In gazing upon him, a breath of fierce heat crossed my brow, and truths destroying drawing room visions, strode like thunder upon my consciousness. During our discussion period, he had said: "This evidence of fellowship and friendship is very good. In it is the reflection of a rising freedom on the part of our young and new intelligentsia, whose courage is being increasingly reinforced by their possession of the best scientific knowledge of the day regarding civilization and race. To my colored friends: it is necessary to remind you that the social vertebrae of your group is composed of masses which you prefer to ignore. You are weaklings. It is these hordes, these masses, which are going to determine the ultimate status of the Negro. They contain the blood and brawn of our race, and with their scythes and urban shovels, they are going to fashion the future. You poet, singing in your ebony tower, you had better listen to the sound of the wind blowing through the earth-grown grass, and learn the difficult metre of mass rebellion, mass repression, mass aspiration. Then you will have something really great to sing. If your academic theories can not bear the brunt of these truths, you and your group are lost and your future as leaders of the race and as teachers and scholars, is already dust. . . ."

Sleepily we retired. My room, shared with Mimi, a little brown girl who writes extremely dramatic short stories, edged into pine trees as dark as the whisper of night. The stars were lost in mist and there was the sound of rain in the soft wind. Mimi braided her long crinkled hair and flashed her merry eyes at me. "This is great fun, here with all these futuristic people. I nearly got put in the same room with that blonde girl from Virginia. I just know she'd never go to bed with me. How about you?"

"I think you're lovely. . . . Oh, aren't you brown all over!" The tinkle of laughter smothered in muslin and pongee pajamas was indicative of our mood.

"Oh, you'll find we're not at all different!"

The large mirror facing us reflected our smiling faces. We eyed each other thoughtfully. Mimi's dark braids fell like heavy hands over her rich brown arms. My blonde head rested mischievously against her dark one.

"If Senator Heflin could see us. . . ."

We sat on the edge of the bed and my toes touched her brown ones like perverted promises of white rhododendrons or pale sea shells. I addressed them: "That you, because your color is white, should have a predetermined free sphere of life in which to travel, while other feet, equally pretty and equally worthwhile in social value, should have an involuntary, restricted area for progression simply because they are darker in hue, is manifestly unfair, atrociously so. How do these birds that run the world get away with it, anyway?"

In the chill of night, we snuggled close to each other like birds in a nest. In the mystery of the darkness, the yellow threads of my hair became entangled in Mimi's dark braids, and our breaths entwined their essence with the mystic harmony of youth. So we slept and dreamed. . . .

Monday morning had a great blue mouth full of sunlight. Mimi and I joined the first group leaving for town. Across the green, a little Scotch girl who had motored over Sunday night, was walking with black bard, her hand clasped in his with the confidence of a child.

"We're taking the ten-ten for town," we shouted to them.

The little country railroad station harbored with placidity this group which shook the provincial New England walls with exuberant pagan laughter. The brown-skin dancer was exchanging Harlemese with the exotic blonde boy. Some one was inviting black bard to tea. Our train compartment was thick with talk. Farewells at the end of our journey were simply preliminaries to further plans between newly made friends whom destiny had previously kept apart.

Aunt Lydia was removing a box of fresh mushrooms which Uncle Hobbsy had placed on the living room table.

"Don't tell me," she said crossly, "that you've been wandering around with Negroes the last two days."

"Uh-huh, I have," said I, "and finding out how much I've been gypped by the know-it-all muck-a-mucks who build our schools and finance our churches and run our newspapers, and make it impossible to get the truth without dirtying one's self prying through all the mean lies in the universe. . . ."

"Oratorical, eh?" answered Aunt Lydia cynically. "Well, what's the latest, in connection with this enterprise of yours?"

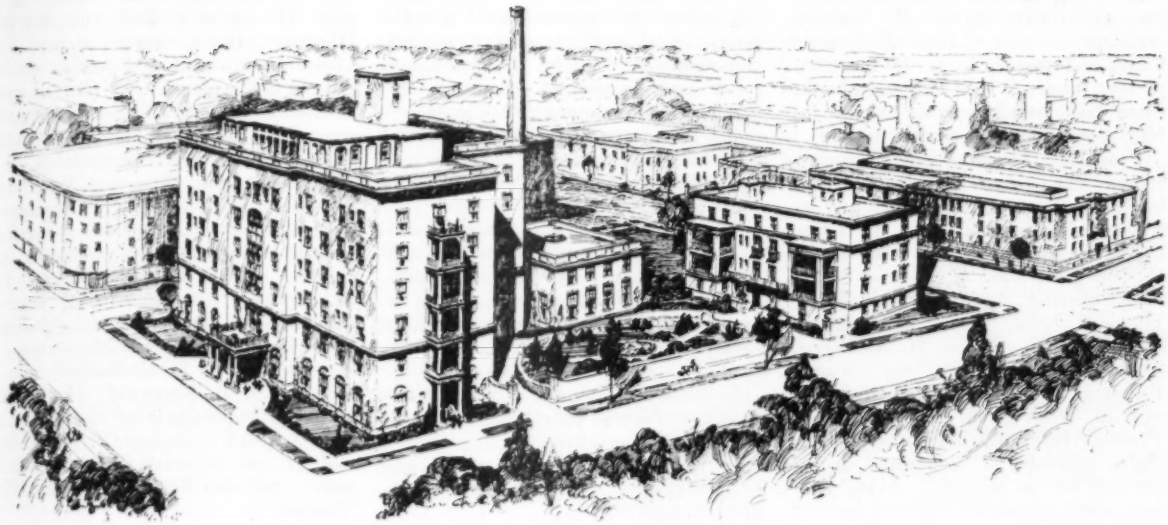
"Dinner Tuesday. Student of anthropology, a short story writer and her sweetheart. All colored."

Aunt Lydia smothered her cigarette contemplatively. "I shall be out with Hobbsy, as a gesture of my disapproval."

"That's not so violent of you," I admitted, quite pleased, "I'll make some tea biscuits, myself, and hope for the best."

And I did.

A New Chicago Hospital



The proposed new Douglass Hospital, Chicago.
Main building, power plant and laundry, dispensary, nurses' home.

PROVIDENT HOSPITAL AND TRAINING SCHOOL, founded 40 years ago and maintained through the cooperative efforts of colored and white citizens, is to be developed into one of the largest and most modern hospitals for medical training, teaching and research, in the United States.

The program, which will be carried out in cooperation with the University of Chicago, has been hailed as the most significant interracial movement in recent years. Through the interest of the Rosenwald Fund, the General Education Board and other Funds, more than $1,750,000 of the $3,000,000 necessary to establish the proposed institution has already been pledged.

Of the $3,000,000, it is proposed to expend $900,000 for the purchase and remodelling of the present Chicago Lying-in hospital, one of the finest in Chicago, when that institution moves to its new quarters bordering the campus of the University. A million dollars is to be used by the University as a teaching and research fund in connection with the hospital. The remaining $1,100,000 will be set aside as an operating fund for the hospital; this is made necessary by the large amount of free work which is anticipated.

Citizens of both races have pledged their support to the project. The list of volunteer workers enlisted at the informative dinner held at the Palmer House on December 20th includes some of Chicago's most prominent Negro and white citizens.

This dinner was sponsored by Julius Rosenwald, Dr. Frank Billings, former president of the American Medical Association, Dr. Robert Maynard Hutchins, president of the University of Chicago; A. L. Jackson, president of the hospital's board of trustees, and Colonel A. A. Sprague. The guest of honor was Dr. Hugh S. Cumming, Surgeon General of the United States Public Health Service, who said that the project deserved the active support of all forward looking men and women.

Under the slogan, "Germs Draw No Color Line," these individuals

Surgeon-General H. S. Cumming, A. L. Jackson, Dr. Frank Billings

have joined hands to carry out the program which will ultimately reduce the distressingly high death rate of the Negro in America.

At an organization luncheon held a few days later, Edwin R. Embree, president of the Julius Rosenwald Fund, said that this was the most important undertaking with which the Fund had been connected, so far as Negro welfare is concerned.

Provident Hospital and Training School has always emphasized the teaching aspect. It was founded by white and colored citizens, including Philip Danforth Armour, George H. Webster, Herman H. Kohlsaat, Dr. C. E. Bentley, George M. Pullman, Marshall Field, Cyrus H. McCormick and Dr. Daniel H. Williams, who later established the Nurses Training School at Freedmen's Hospital in Washington. The Board of Trustees from the beginning has included members of both races, as has the staff of the hospital. Many eminent white physicians received part of their training at Provident Hospital.

The enlarged institution will carry out the same policy established so long ago, but with a greatly broadened scope of teaching and research and with special emphasis on the post-graduate and advanced medical work.

The program provides the following:

1. Medical and surgical care of the sick, in a modern hospital and out-patient department with a full-time staff of highly trained physicians and surgeons, and with modern equipment and laboratory facilities for diagnosis and treatment of disease.
2. An increased number of internships for medical school graduates.
3. Post-graduate education and training.
4. Opportunities for teaching and research as well as clinical surgery and the specialties. Through the generosity of the Rosenwald Fund, a number of research fellowships will be awarded annually on a competitive basis.
5. The study of Negro public health problems and the training of public health workers.
6. Training of Negro nurses under improved conditions and in greater numbers.
7. Training of technicians for laboratory and other hospital work and development of hospital administrators.
8. The study of social problems and training of social workers.

The Board of Trustees is composed of A. L. Jackson, who is a prominent civic leader, president; Judge Albert B. George, secretary; George R. Arthur, of the Rosenwald Fund, treasurer; Dr. Otho F. Ball, publisher of *Hospital Management;* Henry P. Chandler, attorney and former president of the Chicago City Club; Leon S. Chichester, David Manson, retired capitalist; Joseph W. Bibb, editor of the *Chicago Whip;* Loring W. Coleman, treasurer of Passevant Hospital; Dr. George Cleveland Hall, prominent surgeon and chief of staff; Dwight Ingram, vice-president of Griffin, Ingram & Paff; William J. MacKenzie, vice-president of Interstate Iron & Steel Company; Joseph W. Moore, Alfred C. Meyer, president of Michael Reese Hospital; Reverend John B. Redmond; Haven A. Requa, vice-president of the Chicago Coal & Dock Company; James Simpson, Jr., of Marshall Field & Company; and the Reverend George H. Thomas.

The advisory committee consists of James E. MacMurray, chairman of the board of the Acme Steel Company; Judge Robert McMurdy and Roy O. West, former secretary of the U. S. Department of the Interior.

Exploitation or Co-operation?

By W. C. MATNEY

IN the December and January numbers of THE CRISIS we published the first installments of this paper which received the first economic prize of $100 in our contest last summer. In this essay, Mr. Matney has made a study of the restricted occupations of Negroes and of discrimination in their expenditure. He then made a brief study of Negro business and showed how it was handicapped in competition with the chain store. He then turned to agriculture and concluded that the Negro was not holding his own there, asserting that Negro agricultural schools "have not solved and will not solve the problem of Negro success in Agriculture."

The way out to Mr. Matney's mind is Co-operative Business and the January article explains the nature and extent of co-operative business in the United States. The present and concluding installment sums up the extent of co-operation in Europe, and the possibility of applying co-operation as a solution of the economic difficulties of the Negro in America.

It is evident that the Negro is suffering from conditions in the economic order over which he has no control. The question naturally arises, how can relief be obtained, or what is the way out?

In practically every country of Europe the co-operative movement has long been an established phase of economic life. Today co-operation has an enormous grasp upon 50,000,000 families in 36 countries of the world.[18]

The British Co-operative Consumers' Movement is composed of 4,800,000 families. It employs 186,000 people. Its productive industries employ 77,000 people.

Co-operation has brought Denmark from poverty to prosperity. Several European universities have established a professorship in co-operation.

[18] J. P. Warbasse, Co-operative Democracy, 1927.

The total number of co-operative credit associations in the world is 85,000, having a membership of 25,000,000 and doing an annual business of $12,000,000,000. The Bank of the English Wholesale has a turnover of more than £500,000,000 yearly. The French Co-operative Wholesale Society own two hundred railroad cars for transportation of goods for the society. Many other European societies own freight cars. The British Wholesale own several steamships. The German Wholesale has at Groba its own tracks and its own locomotives. Steamships and ocean steamers are owned by some societies.

Co-operative business in Great Britain has a membership equal to one-third of the total population.[18]

National and racial groups in America conducting successful co-operatives include American white, English, Scotch, Hebrew, Russians, Italians, Germans, Poles, Franco-Belgians, and Finns.

Within the comparatively few years since they were originated, the co-op-

erative banks or credit unions, as they are called in the United States, have developed at an astounding pace until now there are more than 900 of these organizations with assets of from $25,000,000 to $30,000,000 and 250,000 members scattered throughout 27 states. The credit unions have made war on the loan sharks. The functions of the credit union are threefold:

a. To promote thrift among members through a system of saving.
b. To create credit resources for members at legitimate rates of interest.
c. To educate the members in matters having to do with the management and control of money.

The essence of the credit union is self help.

A striking characteristic of co-operative banks is that they suffer no losses. According to bulletin 437 of the Bureau of Labor Statistics, the losses formed only three-tenths of one per cent for all the loans made in 1925. The same bulletin also calls attention to the low cost of operating the credit union. The average expense of operation was only 1.80 per cent of the loans made during the year.

Private Retail Grocers and Co-operative Stores—A Comparison

THE data on the cost of private grocers are compiled by the Bureau of Business Research of Harvard University and comprise the average of 545 retail grocers in 1924. The statistical department of the Co-operative Central Exchange has compiled data on cost of co-operative stores. Complete information was received from 42 co-operative stores affiliated with the Co-operative Central Exchange. We publish these interesting figures:

Cost Items (Net Sales Equal 100%)	Private Grocers	Co-operative Stores
Total salaries and wages	10.9%	6.89%
Advertising	0.35	.41%
Boxes and wrappings	0.6	.41%
Delivery	1.2	.43%
Compensation of Board of Directors	..	.11%
Office supplies and postage	0.2	.10%
Rent	1.3	.37%
Heat, light, power, ice & phone	0.3	.49%
Taxes and licenses	0.2	.35%
Insurance	0.2	.42%
Repairs of store equipment and buildings	0.1	.14%
Depreciation of store equipment and buildings	0.35	.96%
Total interest	1.1	.38%
Miscellaneous expenses	0.8	.71%
Losses from bad debts	0.4	.18%
Int. on shares (12 stores)	..	.22%
Total Expense	18.0%	12.16%
Gross margin	19.8	15.58%
Net profit	1.8	3.42%
Stock-turn (times a year)	10.0	6.2

Monetary Returns of Co-operation

In this connection I shall call your attention to bulletin 437, Bureau of Labor Statistics. The last paragraph on page 3, reads as follows:

"More than three-quarters of a million dollars in dividends were distributed to members by the societies which paid dividends. This was an average of 3.8 per cent on the basis of sales,—a very high earning power in these stores if the dividends be figured on capital—29.3 per cent. It is doubtful if private business can excel such a showing, especially when it is considered on their capital investment. The lifetime financial returns of some of these societies are worthy of note, and demonstrate that a co-operative store owned and operated democratically may be run as efficiently as a private business."

Two things in particular have made for the success of the co-operatives: first, adequate groups of real co-operators infused with the co-operation principles; second, the undertakings have been run on sound co-operative methods and principles.

The advantages accruing to the members of co-operative enterprises are many. Aside from the monetary benefits derived, co-operation acquaints its members with the practical methods and policies of business administration, develops an awakened economic interest, promotes the spirit of mutual service, teaches thrift, and develops solidarity.

Co-operative League of America

There is today in the United States a federation of co-operative societies. This federation is the Co-operative League of America. The League makes surveys; publishes information; gives advice; standardizes methods; prepares by-laws for societies; maintains a bureau of auditing and accounting; promotes favorable legislation; sends out advisors to societies; prepares study courses; and in every way possible promotes the extension of practical co-operation. Through the League, the United States movement is connected with the International Alliance, a federation of national co-operatives throughout the world.

Plan of Approach for the Negro

Can the advantages and by-products of co-operative business be of material service in Negro life?

Has the Negro the elements which are the requisites for success in co-operative business?

It is the opinion of the writer, based on several years of study of co-operation and having sat in two of the National Co-operative Congresses, that co-operation offers great promise of being the solution for the economic riddle confronting the Negro, just as it has been a way out for other oppressed groups for over three-quarters of a century.

There is undoubtedly sufficient latent co-operative sentiment in the Negro, enough socially-minded individuals possessing the vision and the energy.

The problem is how to launch and put over the co-operative movement among Negroes? In other words, the launching of the movement is a problem of approach.

The steps toward the establishment of consumers' co-operation among Negroes in America would seem to include the following:

I 1. A period of *Education* in the:
   (a) History, Accomplishments, and Possibilities of Co-operative Business.
   (b) The relation of the Co-operative movement to other movements for human betterment.
   2. (a) Create a consumer-consciousness comparable to the effective worker-consciousness of the trade unionist.
   3. (a) An economic awakening ing (Economic Appeal).
   (b) Thrift and better sense of values.
   4. (a) Religious and Social Appeal.
      1. Solidarity
      2. Mutual Help
      3. Brotherhood.

II 1. Education in business Theory and Practice with knowledge of Co-operative Business.

III Research and Publicity Bureau
   a. Clearing house of information and literature.
   b. Advise when to start stores or enterprises in various localities. (Pass on facts presented so as to avoid immature beginnings).
   c. Standardize methods for stores—enterprises.
   d. Technical advise on store operation.
   e. Disseminate information.

Mediums for Use in Launching Co-operative Business Among Negroes

I *Institutions*
   a. Schools
   (Encourage business subjects)
   (Co-operative School Stores)
   b. Churches
   c. Lodges
   d. Civic Organizations
   Incentives to stimulate interest
   a. Scholarships
   b. Prizes

II *Public Press*
   a. Newspapers
   b. Magazines

III *Co-operating Agencies*
   a. N. A. A. C. P.

(*Will you please turn to page* 67)

Inter-Marriage: A Symposium

GENERAL discussions on inter-marriage usually get no where because there is no agreement as to fundamental facts. In the January CRISIS, we publishd a genuine specific case and after giving our own opinion, asked the opinions of our readers. Here are a few:

In regard to the letter "About Marrying" recently printed in your esteemed paper, it seems to me that the young people should be advised to follow their inclinations as to marriage.

The question of racial intermarriage is a vital one, and one upon which conservatives and progressives differ. If we believe in economic and social equality of the races, we must perforce believe in racial intermarriage. Racial inter-marriage and amalgamation of the races, however hateful to the reactionary, is favored by all those who have the feeling that all men are created equal, irrespective of color.

In the case of love between the races, questions of expediency vanish. The question is, is love worth while? If so, we must approve of the marriage of the young couple.

A White Woman of Connecticut.

In the Postscript of the January number of THE CRISIS, the letter of the young white man in love with a mulatto girl has drawn my sympathy and I respond to your invitation to give him advice.

Since he states they have been separated for six years, I think he should continue it.

Marriage such as he contemplates would involve all that you have suggested, ostracism, insult and embarrassment in public places—possible loss of work and difficulty in getting other work—and while he and, perhaps, she may be willing to endure it all for each other's sake—if he loves her as he claims he does, he will not want her to suffer martyrdom in seeing her children boycotted by both his race and her race and perhaps endure the reproaches they may fling upon their parents.

Other men in love have considered the loved one's best interest on happiness before their own desires, and in my opinion, they have chosen the better part.

A Colored Woman of Texas.

My advice to you is, "Don't". Not that the cause which occasions your letter does not need a champion nor that the issue is not simply just spoiling for a franker demonstration of its possibilities for good and ill, but after reading your letter I am convinced beyond even the shadow of a doubt that you are not the one to start a crusade which doubtless requires unusual qualities of a pioneer soul in the realm of things social.

That you have thus through the past five years wavered on the brink of decision and that you now seek advice from without to aid you, or confirm you in a decision already made in a momentous and necessarily personal matter, reveal most significantly your attitudes which would hardly stand the supreme testing which the union you propose might involve. The cause, like all controversial issues of historical record, stands in need of the services of potential martyrs willing to offer themselves in the clinic of social investigation and research, but I fear (and on this statement I risk whatever reputation I may have as a psychologist as well as prophet) you do not possess the abdominal ingredients which constitute the visceral investiture of traditional witnesses unto death.

Then let me, at the risk of appearing unkind, suggest that you turn your attentions and deliver your affections to another where *only* the ordinary (and God only knows what they be) risks attend. Assuming again the analytic role for which I have already rendered an implied apology, let me predict that you will find the solace which your nature seems to require and to the ultimate utter exclusion of the former attachment.

O yes, the libraries are full of books which treat of the matter which seems to trouble you. We have in ten-thousand volume lots the stories of men who have dared convention and offered a willing sacrifice for the demonstration of the worthwhileness of principles which they deemed eternal. Read again, with this in mind, the story of the young Galilean carpenter whose philosophy was so new and strange and simple that he had to be summarily dealt with before he had time to turn right-side up the topsy turvy world to which he came. Read of Joan of Arc,—Saint Joan now, who saw light through the mists of doubt and fear which hovered so darkly over her beloved land. Read of Savonarola Martin Luther, John Brown, Wm. Lloyd Garrison, Moorfield Storey, and the Rev. Mr. Adelbert J. Helm, late of Detroit.——Yes, the library of your home town is full of books—but I fear they won't do you any good in your present predicament nor help you in the solution of the personal problem which you raise.

A Colored Man of Colorado.

The young man seems to know the difficulties he and his loved one will have to go through and the social ostracism they will have to face from both white and colored, and it's for him to decide if his love is strong enough to stand up under those things. If he thinks "the world well lost for love" then let him hop to it. Of course, she has to make the same decision, although he doesn't mention what she thinks about their union. He seems to think, man-like, that all he has to do is propose and with a little "persuasion" she'll fly to his arms. He doesn't seem to realize that such a marriage would mean as much sacrifice on her part as on his.

Personally, I wouldn't have him. If he had a love to offer her that was great enough to compensate her for the loss of so much, he would have taken her long ago.

A Colored Woman of New York.

And now for the young Nordic who wants to marry a Negress. I do not think that the sage advice of *Punch* was ever so witty, so pithy, and so full of worldly wisdom as when applied to the Great Question now confronting this young man. *Your* answer, Dear Dr. Du Bois, leaves nothing to say on the subject providing one inclines to your angle of opinion. So that there is nothing to say unless one has a different perspective. I have. I say to the young man *"You cannot!"* The institution of Marriage from the most impartial standpoint must be regarded as a covenant between the individual and the Social Order. The Social Order endows its highest privileges, dignities, and protection, upon the individual in return for *conformity with its laws and customs*. In short, the utmost any man can do for any woman, is to marry her; the utmost any woman can do for any man is to marry him. Of all human institutions that of marriage has unique significance. The term, "A respectable married woman—or man" loses not one particle of value when applied to prince or pauper, Negro or Nordic. One marries to confer upon the partner the highest of all human distinctions. Then how can one think of marriage if this high distinction be not forthcoming? How *dare* this young man expose this young woman (and

(*Will you please turn to page* 67)

The Negro in Literature. 1929.

THE literary output of 1929 has been notable and encouraging. First, we may consider what Negro authors have done. The most important books by Negroes published during 1929 have been:

R. R. Moton, "What the Negro Thinks".
Jessie Fauset, "Plum Bun".
Nella Larsen, "Passing".
Walter White, "Rope and Faggot".
Harry Dean, "The Pedro Gorino".
Countée Cullen, "The Black Christ".
Claude McKay, "Banjo".

The Volume on the American Negro by the American Academy of Political and Social Science came out at the end of the year 1928, and thus in effect belongs to this year. It is done principally by colored writers and is the most important compendium published in ten years.

Other works by colored authors are:

Adah B. Thoms, "Progress of the Negro Graduate Nurse".
W. H. Jones, "The Housing of Negroes in Washington".
Wallace Thurman, "The Blacker the Berry".
The new edition of Charles W. Chesnutt, "The Conjure Woman".

White authors have continued their interest in black folk. Their most striking contributions have been:

Two Anthologies: one, of Poetry, by Anna Nussbaum, "Afrika Singt", published in Austria, and the other, by V. F. Calverton, "Anthology of American Negro Literature".

Two widely read novels: Du Bose Heyward, "Mamba's Daughters" and J. M. Peterkin, "Scarlet Sister Mary".

Three serious sociological studies: Scot Nearing, "Black America", Bruno Lasker, "Race Attitudes in Children", and E. A. Green, "Negro in Contemporary American Literature".

Other books by white authors have been as follows:

The new and enlarged edition of Lord Olivier, "White Capital and Colored Labor", Guy B. Johnson, "John Henry", W. S. Seabrooke, "The Magic Island", Blaise Cendrars, "Little Black Stories for Little White Children".

M. W. Beckwith, "Black Roadways". (Jamaica).
M. F. Metfessel, "Phonophotography in Folk Music".
G. Flandrau, "Then I Saw the Congo".
H. S. Gorham, "The Incredible Marquis". (Alexandre Dumas.)

Of those who glance at these lists of writers, how many realize the work and the sacrifice involved? Few writers earn an adequate living. Mostly, their writing is a labor of love and inspiration done with tired hand and brain. Yet, such writing builds civilization and all the Reader need do in return is to Buy and Read and Heed. How many books did you buy last year? What did you spend to support and encourage a Negro literature? How far did your work and money help to rear a new poet, a new prophet, a new dreamer of this Negro race?

A. C. G. Hastings, "Gone Native". Novel.
O. Lütken, "Congo Gods". Novel.
G. MacCreagh, "Last of Free Africa". (Ethiopia.)
I. L. Evans, "British and Tropic Africa".
G. H. Appel, "Africa's White Magic".
R. Coupland, "Kirk on the Zambezi".
E. P. G. Gide, "Travels in the Congo".
S. G. Millin, "Coming of the Lord".
R. Bradford, "This Side of Jordan". Novel.
V. Caspary. "White Girl".
H. Snyder, "Earth-born".
N. I. White, "American Negro Folk Songs".
E. W. Smith, "Aggrey of Africa".

IN the periodicals, the most notable articles of the year by colored writers have been:

"The Negro Looks at Politics", by James W. Johnson, in the September *American Mercury*.
"Keeping the Negro in His Place", by G. S. Schuyler, in the August *American Mercury*.

Notable articles by white writers have been:

"The Crumbling Color Line", in the July *Harper's*, by Oswald Garrison Villard.
"The Wail of the Negro", by G. J. Nathan, in the *American Mercury* for September.
"What the Negro Means to America", by Count Keyserling, in the October *Atlantic*.
Articles by Heywood Broun on "Christianity and Race Prejudice" in the *Nation*.
Editorial on Negro religion in the *American Mercury* in the June Number.
Herbert Seligmann on "Twenty Years of Negro Progress", in *Current History*.

Other magazine articles, additional to those listed in THE CRISIS for November, 1929, follow:

"Africa and Science", J. H. Hofmeyr. *Science*. Sept. 20 and 27th.
"Meaning of Imperial Trusteeship", Olivier. *Contemporary Review*, September.
"Trader's Wife". Novel. J. K. Mackenzie. *Atlantic Monthly*. October to December, 1929.
"British Policy in Africa", N. de V. Hart. *Contemporary Review*. October.
"Crisis in East Africa", R. L. Buell. *Nation*. November 6.
"Empire of Darkness", A. Gide. *Travel*. October.
"Black Potentates of Equatorial Africa", G. Flandrau. *Travel*. September.
"Negro's New Belligerent Attitude". V. F. Calverton. *Current History*. September.
"Negro Women in Industry". *Monthly Labor Review*. September.
"Primitive Emotions Aflame in a Negro Film". *Literary Digest*. October 5.
"Erasing the Color Line". F. J. Gilligan. *Commonweal*. September 25.
"Negro in Literature". Mrs. A. L. Miller. *Scribner's*. October.
"Negro in West Virginia". *Monthly Labor Review*. October.
"Southern Negro". A. Van Vlissinger, Jr., and H. C. Hix. *Factory and Industrial Management*. September.
"Home to Mother". Story. E. L. Yordan. *North American Review*. November.
"Brotherhood in Brooklyn". *Survey*. October 15.
"When Jim Crow Comes to Church". *Literary Digest*. October 12.
"Blue Shirt", J. O. Thomas. *Nation*. October 16.
"Richardson General Server". G. S. Perry. *North American Review*. October.
"Problem of Negro Education in Northern and Border Cities". L. A. Peckstein. *Elementary School Journal*. November.
"Present Status of Negro in Industry" T. A. Hill. *United States Bureau of Labor Bulletin*. No. 501.
"Social Hygiene and the Negro". F. O. Nichols. *Journal of Social Hygiene*. October.

THE N.A.A.C.P. BATTLE FRONT

WHAT ONE BRANCH DID

The work of the large branches of the Association in important cities of the country, is essential to its continuance. But the work of small branches is no less essential. It is a pleasure to dwell on the extraordinary results obtained by the loyalty and team work of one such small branch, in Jamaica, Long Island. Its apportionment for the year was $500. Not content merely with exceeding that apportionment, the branch more than doubled it sending to the National Office the sum of $1,017.43. Part of this was raised by the energetic membership campaign conducted by branch officers; part by a popular baby contest, in which the winner was Billy Pierce, Jr., son of the celebrated instructor of dancing who is known wherever an orchestra plays on Broadway. The officers of the Jamaica, Long Island branch are Dr. C. M. Reid, President; George W. Murray, Vice President; Frank M. Turner, Secretary; Charles Stovall, Treasurer; Mrs. Romeo L. Daugherty, Chairman Membership Committee; Charles Shaw, Jr., Publicity Chairman.

WORK DONE AND THE FUTURE

The Twentieth Anniversary year of the National Association for the Advancement of Colored People, offered a vantage point from which a survey could be made of what had been accomplished. By the written testimony of leaders who mold public opinion, both in the United States and England, the Association was felt to have gone far upon its chosen way. The entire problem of race relations had been dramatized. Subjects once taboo had been opened to the widest and frankest discussion. In the process, much of error and misconception had been cleared away. New avenues had been established of contact, so that the Negro might present his achievements and his human dignity to the consideration of all who read. And powerful defenders in law, hammering away persistently at the legal armor of the Negro's constitutional and civil rights, had turned many a scrap of paper into part of the document of real emancipation.

In twenty years, it was seen by all that a great deal affecting the realm of race relations had totally changed. As Mr. Embree, President of the Rosenwald Fund, pointed out at the Cleveland Conference, the Negro speaks now not as a suppliant, but as a citizen of the country, recognized as such, with the duties as well as the rights of citizenship.

This is far from intimating that the battle in behalf of justice between the races has been won. Eloquent testimony of the barriers still remaining to be surmounted, is contained in a report of the work done during the year just past. This report shows the N.A.A.C.P. still fighting on as many fronts as ever, confronted by problems of the gravest interest to every colored man and woman and child in the country.

It would be impossible in this space to give any adequate idea of the work which the Association does in a year and has done in the year past. That is attempted in the Annual Report. But it may be well to consider some of the things attempted and accomplished during 1929 for the light they throw into the future.

First of all, perhaps, it seems established that the N.A.A.C.P. is a voice which speaks in behalf of colored America and is heard when it speaks. That was shown in the three struggles against the color bar, one in Christian churches and the other two, in the field of sport, which the Association carried to a victory before public opinion. The church Jim Crow utterances of a Protestant Episcopal and a Catholic clergyman were repudiated by their respective superiors in the church hierarchy; New York University was obliged to announce that their star colored quarterback, whom it had been intended to bar from play with Georgia, would be in the game if physically fit, and the U. S. Lawn Tennis Association, which barred two excellent young colored players from the national junior indoor tournament, was put on the defensive by the N.A.A.C.P. protest. In all three of these contests public sentiment rallied strongly to the position maintained by the N.A.A.C.P.

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Officers and Executive Committee of the Jamaica, Long Island Branch, N. A. A. C. P.

From House Cleaner to Business Executive

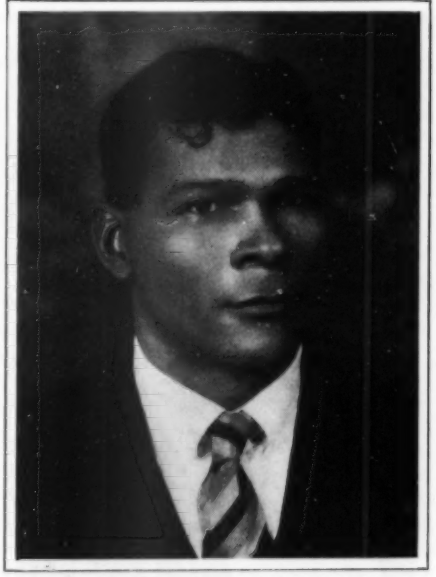
By JOHN W. DOUGLAS

WE are not concerned with the story of Albert Bruce Cook solely because he has achieved a reasonable financial success. There are other colored men, who have made more money, but we do not think success can be measured entirely in terms of money. Our interest lies in the shrewd ability that enabled this man to build a thriving concern from a very ordinary beginning. Men have been cutting lawns and beating carpets for many years, but very few have considered founding a business on these prosaic tasks.

To properly appreciate the work of Albert Cook, one must go back to the days when he was church sexton in the little town of Bloomfield, New Jersey. He had grown tired of the monotonous routine and drudgery that attended his daily tasks. Mere dissatisfaction, however, is not sufficient in itself, it requires positive action to bring forth improvement. When a man has had only twelve months of schooling, when he has a family dependent on him, it also takes real grit to leave the comparative security of even a mediocre job. Nevertheless Mr. Cook quit his job, determined to find something better. Having been bossed all of his life, he now decided to be his own boss.

His first independent venture was a household service company. It was a clever idea and showed that Albert Cook had the imagination to see the possibilities lurking in the most ordinary tasks. Briefly his plan was to select a group of workers and take over all of the odd jobs that arise on every large estate. Such work as beating carpets, mowing the lawn, tending the garden and tasks of kindred natures would come within the scope of his concern. It happens, that there are many large residences in the vicinity of Bloomfield, and the owners readily listened to his plan. Hired men had not always done their work satisfactorily. Mr. Cook offered to "service" their estates in the same way that they had their cars serviced in the shop.

The success of this scheme was almost immediate. Mr. Cook selected his employees with care and insisted that their work be done with thoroughness. His patrons pleased with the results, became valuable advertisers and through their recommendations, new customers were constantly added to the list. People from the surrounding communities were soon sending for this little colored enterprise to do their work.



Albert Bruce Cook

Then came misfortune, but it was not due to any bad management or lack of good faith on the company's part. The World War had at last reached the United States and Mr. Cook's employees had to leave for the trenches. Naturally with his men gone to war and the government calling on all available men to become soldiers, Albert Cook had to abandon his enterprise for a time at least.

Success has a strange way of appearing at times in the guise of failure. At the very moment when life seemed at its darkest, Albert Cook was really on the verge of greater accomplishments.

Having enjoyed the increased self respect that results from independence, Albert Cook could not brook the idea of again working for a boss. His problem was to find some other business that would enable him to continue using his old list of patrons. The carpet cleaning business was just such an enterprise. It would yield a large net profit and the use of machinery would compensate for the lack of individual workers. For six months he studied the proposition. He knew nothing about the type of machinery to buy, but the proper apparatus was finally secured. At the outset this man with commendable shrewdness, determined to bid for white customers. "We are too skeptical about the whites", he said. "We ought to try and sell to them as well as to our own." So it was that when the Essex County Carpet Cleaning Works, Inc. was formed a white man was taken in as an associate of Mr. Cook and his wife.

Now that he was going into business on a larger scale, he decided to advertise extensively. He began by sending out notices to prospective customers; today his mailing list contains fifty thousand names. Furthermore he does not confine himself to the town in which he lives, but is constantly reaching out until his business territory now includes fourteen different communities.

Of course there were difficulties. Soon after he rented quarters for his machinery, hostile elements complained that the heavy apparatus shook the building. The company moved to a new location. Later it decided to buy a plot and erect a factory. The building is a modern brick factory located on Race Street, in Bloomfield, N. J. Albert Cook had the foresight to have it insured for one hundred thousand dollars against loss by fire. In 1926 a fire did break out and the damage amounted to seventy thousand dollars. The entire loss was immediately paid off.

The first part of this narrative would be incomplete without adequate mention of Mrs. Helen Cook. She is just as much responsible for the success of the Bloomfield concern as her husband. Always sympathetic with his aspirations she has never ceased to aid him with her efforts. When Mr. Cook was doing janitor work, his wife worked with him; when the service company was in operation, Mrs. Cook did much of the house cleaning and when the carpet cleaning concern was organized, she took charge of whatever sewing work that was necessary. Even today she shampoos rugs, cuts them into runners, does the hemming and altering. When the writer saw her one evening, she was busily engaged in preparing a large number of circulars for mailing. The only thing that this energetic lady doesn't do is operate the heavy carpet beating machinery. Mrs. Cook holds the unique position of director of the corporation in which she is also an all around worker.

The great migration of colored people from the Southland gave rise to many problems. The most pressing of

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A Maori Statesman

By ALICE HENRY

NEW ZEALAND is one of the countries where two peoples have worked out a plan of living together in a co-operative life. The Maoris, the native race, have full rights of citizenship. They elect their own members to the legislature, and many of them have held the highest official positions. Of these, one of the most distinguished has been the Honorable Sir Maui Pomare, of pure Maori blood.* He was born in 1876 near Taranaki, in the Northern Island, the son of Chief Wirema Naera. After his school days at the Christ church boys' high school, he went on to Te Aute, the leading Maori college. And he had amibitions to be a doctor. So he came to the United States, and was an early pupil of Dr. Kellogg at the Battle Creek Sanitarium. Returning with his degree of M. D., he was appointed the first medical officer to the native race, and held the position for ten years, only resigning it in 1911, when he was elected a member of the House of Representatives for the Western Maori electorate, the seat he still holds.

His executive ability was so marked that he was drawn into many important positions, notably that of Minister of Public Health in the Massey administration. During 1927 and 1928 he headed the Department of Public Affairs, until the Reform Party was defeated in the last general election. His retirement was widely regretted.

The Honorable Sir Mauri Pomare, K. B. E., C. M. G., M. P.

He has done much to raise the standards of health and hygiene for his own race, and undoubtedly deserves a large share of the credit for the lowered death-rate in their ranks. The Maori population, recorded in 1886 as 43,927, by 1926 had risen to 63,670, or an increase of almost fifty per cent.

Sir Maui Pomare was one of the first members of the Young Maori Party, which realized that the time had come when many of the original tribal customs, and forms of social life would have to pass. As Twentieth Century New Zealanders, and citizens in the British Empire, they felt that these could no longer be maintained unmodified. More and more, the Maoris are sharing in the general life of the community, and in that way making their contribution to social progress.

Lady Pomare, also Maori, charming and popular, has been her husband's aid all through his public life. There are two sons and a daughter.

*Maori, pronounced Mow'rie; Maui, Mow'ie; Pomare, Pomar'e.

A Negro American Bank, The Douglass National, Chicago.

THE OUTER POCKET

"FOR four years the colored people of Elk City have done all they could to get a public school here. There are not many of us in this county, nevertheless, we are due a public school. The largest group of us in and near Elk City—about 250 grown people and 40 or more children of school age. There is not one public school for Negro youth in this county.

"The County Superintendent at Sayre sends us to E. E. Cowan, Superintendent of Schools at Elk City, and he claims that the County Superintendent must act in the matter. Hence, we get no school.

"The School Board of Elk City—Walter B. Hedlund, President, J. T. Beall, Secretary, and Drew Watkins will not act in our favor, so we have no means of getting a public school.

"I have urged the people to send the matter to Oklahoma City to the state authorities but the wisdom of such a course is greatly doubted, as some of us will surely be driven away from Elk City, and for this reason I have refused to write to Dr. James Dillard of Charlottesville, Virginia. Friends told me that Mr. Dillard would send my letter to a representative at the Capitol of Oklahoma and the letter would finally reach officers at Elk City.

"If there be any possible chance to help these colored youth without putting any of us in a critical condition or exposing this letter, please do so. We are in great need."

——— ———,

I have been reading THE CRISIS for years and have contributed each time that you have asked me, though little but I have given what I could, and I am asking that you continue THE CRISIS to me as long as I donate to the fund, and that will be as long as I am able to rake up the money.

Dr. A. E. Beatty, Oklahoma.

I would very gladly write personally from time to time for THE CRISIS. There is no magazine that has helped me so much to understand the situation in America and I have always had the profoundest admiration for the work you have been doing through this paper.

C. F. Andrews, India.

For some time I have been reading THE CRISIS and during that time it has remained the same, a bitter, narrow, critical little pamphlet. As the leading Negro magazine, why on earth can't it be made worthwhile? Of course, we all know that the whites are not what they should be, but why harp on that continuously when there are so many more interesting and worthwhile things to talk about? . . .

Why should we stand and stamp and spit and sputter like a spoiled child that cannot have its way. Be like "Jack, the Giant Killer." Show through the magazine the great things that Negroes are doing in place of always telling of what some one is doing to us.

Grace Vann,
Chappaqua, New York.

I should like to take this opportunity of telling you how much I appreciate your journal. I am an Englishman, and I love my race and my country. THE CRISIS helps me to love judiciously!

One final word. For the concentrated essence of criticism, I know nothing to touch "As the Crow Flies"!

Yours sincerely,
J. B. HUTCHINSON

I must thank you very sincerely, not only for telling me where to write for the Atlanta Studies, but for your kindness in sending the few copies of THE CRISIS.

I am delighted with it. It is most interesting and the illustrations are so beautifully done. When I have carefully read all the paper, as I intend doing, I shall feel as if I am beginning to know a little about your people.

ELEANOR WOODS, England.

Your printed acknowledgement of the receipt of my subscription was received last week.

In the second paragraph you state: "We assume that you approve of THE CRISIS because you are a subscriber." Kindly permit me to qualify this statement. You correctly call THE CRISIS a "radical periodical". The radical, Bolshevistic character is to be regretted. It always hurts me to see this otherwise excellent magazine deformed by this feature. Could you not, Dr. Du Bois, spare your Christian readers, who very likely are in the majority, this pain?

C. F. Drewes, Missouri.

Dear Sir:

Some time ago I was called on by Chief Police and his assistant here on this street for some of the colored publications I was carrying. I handed them a copy of THE CRISIS also *The Defender*. This was during the Kansas riot. Now you know that prejudice exists here against all colored papers. The officers did not tell me to discontinue my delivery here but remarked they don't want those papers here. Now please advise me, should they continue to agitate and demand me to discontinue: can I get support from your office to help me any way? What I want is this: Could you arrange help from the Federal authorities some way? All it would need is just some man able to reach ——— to begin investigation at the Post Office and to get out in the city a little. These little prejudiced officers can be easily bluffed out.

Please rush my order.

——— ———,
of ———, Texas.

Dear Sir:

I have recently been reading certain books from your pen, and I have been thoroughly delighted with them. It is seldom that such charming, forceful and delightful essays can be found anywhere.

As I was reading them I was struck with the idea that perhaps you can help me solve a little problem of mine, that we both have a share in because it is interracial. I am a white girl of twenty-three years, who, ever since an interracial commission I attended in college made possible friendship with Negro students, has been heart and soul striving to break down interracial barriers.

On the plea that white students were not willing to back up their statements with their lives, I was persuaded to attend the Southern Colored Students Conference last June. I went simply as a delegate like all the others, and I thoroughly enjoyed the experience, and would repeat it this year if I were financially able to do so. At that time I lost every particle of superiority I ever had, and now looking back I wonder why I ever had any.

With these ideas I began teaching in Georgia last fall. Before leaving, the whole town, including the K. K. K. were so opposed to my influence over their children that I was forced to resign. I would perhaps have stayed on to see what steps the K. K. K. would actually take had not discipline been hard to maintain with none of the par-

(*Will you please turn to page* 70)

THE POET'S CORNER

Impressions from a Family Album

By ANITA SCOTT COLEMAN

Grand-Pap

GRANDPAP was very old,
When this was struck. So old!
But he could recollect . . .
The way 'twas told
That Annie was the p'utt'est gal
On ol' Marse Tom's plantation,
And Annie was his mammy.
'Could recollect . . .
How he was allus kept
To wait 'pon ol' Marse Tom
To shoo off flies, while ol' Marse slept
And when ol' Marse woke
Go fetch his pipe and bring his book
And mix the mint-julep . . .
'Could recollect
The w'uppin's, Marster gin him
'Lowing fo' to teach him how to show
The proper 'spec's where 'spec's were due . . .
Lawsy! Ol' Marster sure insisted
Wid a great big strop
That he say:—"Thank-ee, Yessuh . . .
Yessuh, Thank-ee", in de proper way.
'Could recollect . . .
The w'uppin's sure enuff
And all the times he said:—
"Thank-ee," and cussed ol' Marster . .
Underneath his breaf.

* * *

Old Praying Sue

MY man is black . . .
God . . . You alone, know why.
Shed but one briny tear
For all the drops of sweat
That fall from off his brow
Merciful God . . . mark one little smile
That wreaths his trembling lips
See but the mite of faith and courage
In his eyes . . .
That I might learn with blest humility
Even though, my man is black
It is not he, but Christ
They crucify.

* * *

Melissa—Little Black Girl

DOLLY, my dear . . .
A kind lady gave you to me
I'm grateful too . . . 'um, yes.
Cause you're pretty and sweet
And you're dressed up neat.
But I don't love you . . . I postively don't . . .
'Cause the man that made you
Gave you long flaxen hair.
And God made me . . . But look at my hair.
The man that made you, didn't put any feel
Inside your cold little breast.
He left the feel out
From your head to your heels,
But he gave you blue eyes, instead.
Now suppose you were me . . .
Oh . . . my doll-baby Rose . . .
And you knew how it felt
To be lonely and black
And I . . . just sat on a chair
And gave you . . . a cold stare . . .
Wouldn't you . . . give my head
A hard whack . . . Just like that!

Oh . . . oh . . . My dolly . . .
My doll-baby Rose . . .

* * *

Jim—A Weary Traveler

I BEEN a weary traveler
But I ain't goin'er be no more . . .
I'm 'bout to take my chance at lovin'
'Cause my heart tells me to.
I been a weary traveler
But I ain't goin'er be no more.
When a man's dry, he wants licker
When he's weary, he takes his rest.
When he finds a sweet woman . . .
To please her . . . he tries his best.

* * *

Little Samson—Philosopher

SOME white folks are anglers
They throws the bait . . .
Some white folks are fishes
They swallows bait.
Us, black folks?
Go 'long, don't bother me.
We is bait.

* * *

Youth

By HELENE E. WIDGEON

THEY call it Youth—
This surging mass
That yearns for passion,
Freedom, ease;
That laughs to scorn
The thought of soul,
And has no care
Of destiny!
Bold, loud and firm
This blood that cries,
For self-expression,
Life, free will,
Whose voice rings out
Unfalteringly
They call it Youth!

* * *

A Black Girl Passes

By BERNARD J. REINES

SOMETHING of olden beauty in her darkness
Stirs in me dim remoteness of thought,
As though a pleasing dream I had forgot
Were striving towards remembrance, or a face
I once had seen with liking but did not
Recall. Something of days when life was wild
And free shook in my brain when she half-smiled,—
A sense of plains and forests, hills and caves
And great red suns, of bodies clad in skins,
And passion throbbing under open skies.

Now she is gone. The resurrection dies,
And I am once again a white man walking
The settled ways.—Not quite: an inner mocking
Keeps me from peace beneath my staid disguise.

Rhapsodie du Sud

By ELEANOR HOYSRADT

YOUR voice is mellow; it has not been strained
Of its wild honey. You wear a red cotton bandana
Knotted about your head and a corn cob pipe
Is thrust between your strong white teeth.
You amble down still lanes patterned with the shadows
Of Spanish moss. Your gold hoop earrings
Relic of a wilder life glint in the sun.
God! how mellow are the sounds of your voices
They are so sweet they chime with the bronze cowbells
Chime sifted by Southern sunlight, the carillon of the South.

I love your tumble-down shanties
With the leaning clay chimneys and the palmettos
Spiked in the dooryard. A horde of chickens
Peck about the cabin floor. Small children
Many of them, bodies tinted a warm coffee color
Or a warmer chocolate, play and laugh in the sun.
All of you put on bright purple rags.
And bask in the sun content and laughing.
They say you're gotten shiftless and lazy
But O the unstrained wild honey of those voices
Chimed with the gold wheat fields and the pine trees and the sun.

Your Hair

By JOHN LOVELL, JR.

THE day and the night were playing,
Like children lost at a fair;
And the day escaped and ran away laughing,
But the night was lost in your hair.

ALONG THE COLOR LINE

Louia Vaughn Jones, page 59

EUROPE

¶ At the Conference at the Friends House in London on color prejudice in England, many facts were brought out. It is said that the larger hotels will receive colored people only if they are "personages" and take a suite of rooms at a high price. Colored medical students in England, even British citizens, are debarred from hospital appointment simply because of color. All colored students in London have great difficulty in obtaining lodging; and the British Broadcasting Company uses the word "Nigger" frequently.

¶ The celebrated case of Dr. Knowles has been argued before the Privy Council of London. Knowles is a white man who was convicted and sentenced to death for murder of his wife in West Africa. As is usual, in many parts of British West Africa, there was no jury trial. To this, Negroes have long objected, but could get no hearing in democratic England until a white man got caught by the system. The Privy Council has decided to allow Knowles to appeal his case.

¶ A temporary committee of Negro workers selected by the Anti-Imperialistic League is calling an International Conference of Negro Workers July 1, 1930, in London. All labor organizations are invited.

¶ In the Scottish National Memorial to David Livingston at Blantyre, there are a series of tableaus illustrating his great work in Africa. One of these, given by the London Anti-Slavery Society and called "Mercy", we illustrate this month.

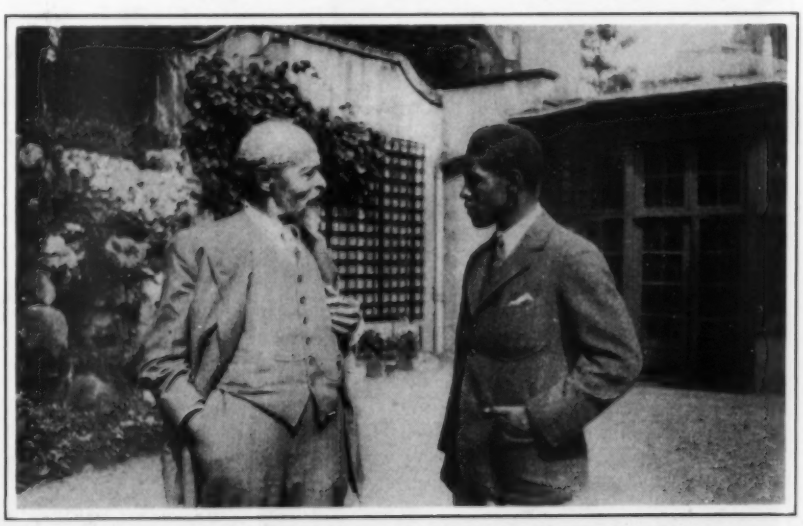
¶ The International Office for the Protection of Native Races, at Geneva, sends out a Report of its activities. It was founded by René Claparède, who died in February, 1928. The president is Henri A. Junod.

AMERICA

¶ According to the census, there were in 1920, 8,053,225 Negroes in the United States ten years of age and over. Of these, 1,842,161 or 22.9 per cent were illiterate. In 1910, the percentage was 30.4, and before that, the official figures are as follows: In 1900, 44.4 per cent; 1890, 57.1 per cent; 1880, 70 per cent; 1870, 79.9 per cent. These figures are probably understatements of the actual facts: that is, it is doubtful if in 1920, 77 per cent of the Negro population could actually read and write with any degree of accuracy. However, the figures may be compared with figures of illiteracy in other parts of the world. Brazil, 64.9 per cent; Bulgaria, 46.7 per cent; Dutch East Indies, 94.8 per cent; India, 90.5 per cent; Spain, 47.7 per cent; France, 8.2 per cent; Belgium, 7.9 per cent. These figures are not all exactly comparable, but they show that the American Negro is far from being the most ignorant of the races of the world. More than half the population of the following countries are illiterate: Mexico, the Philippines, Porto Rico, Portugal and Venezuela. Three-fourths of the inhabitants of Egypt and nine-tenths of the South African natives can not read and write.

¶ Paul E. Baker, Secretary of the Harlem League, is sponsoring a second European trip in July and August, 1930, at a cost of $600 or less. The excursionists will visit England, Belgium, Holland, Germany, Switzerland and France. The Passion Play at Oberammergau will be visited on the trip and the Youth Conference in Germany. The number will be limited to 25.

¶ Roland Hayes is making his Sixth concert tour of America with great success. The Chicago *Tribune* says that he "is singing better this season than ever before." The Cincinnati *Enquirer* says: "When Roland Hayes sings, it is an event in the musical world." The Philadelphia *Record* adds that: "Hayes has a remarkable voice; delicate, floating and withall intense." Last summer, Mr. Hayes visited Sir George Henschel at his villa at Kensington, England. Sir George was the first Conductor of the Boston Symphony and London Symphony Orchestras, and is a singer and teacher of renown. He is eighty years old.



Sir George Henschel and Roland Hayes

¶ The National Association for the Advancement of Colored People wired President Hoover indorsing his demand for a Commission to study conditions in Haiti; they concluded their telegram with these words:

"What is needed in this case is a Commission of such character and experience that it will seek the truth, get the facts, and not be afraid to tell all it finds.

"Especially, Mr. President, twelve million American citizens of Negro descendent are deeply and vitally interested in this matter which touches their legitimate racial pride and the fate of over two million fellow black folk. They feel that they ought, in the interest of justice and truth, to be suitably represented on any Commission which you may appoint."

¶ The Harmon Awards for 1929 have been distributed as follows:

Race Relations. Gold Medal. $1,000. Robert R. Moton. Tuskegee.

Literature. Bronze Medal. $100. Walter White. New York.

Fine Arts. Gold Medal. $400. William H. Johnson. New York.
Bronze Medal. $100. Albert A. Smith. New York.

Bronze Medal. $100. Sargent Johnson. Calif.

Business. Gold Medal. $400. T. K. Gibson. Chicago.
Bronze Medal. $100. John C. Claybrooks. Ark.

Education. Gold Medal. $400. John Hope. Georgia.
Gold Medal. W. J. Hale. Tennessee.
Bronze Medal. $100. Mrs. J. Porter Barrett. Va.

Religious Service. Gold Medal. $400. Bishop Robert E. Jones, Louisiana.
Bronze Medal. $100. Reverend A. C. Powell. New York.

Music. Gold Medal. $400. Harry T. Burleigh. New York.
Gold Medal. $400. Harry L. Freeman. New York.
Bronze Medal. $100. Carl R. Diton. New York.

Science. Gold Medal. $400. Dr. T. K. Lawless. Chicago.

Four Thousand Nine Hundred Dollars is thus distributed to fifteen colored men and one colored woman for achievement, together with gold and bronze medals.

¶ Madame Elizabeth Prophet, the distinguished young sculptor of Providence and Paris, who was practically *hors concours* in this exhibit, had two striking busts, "Silence" and "Head of a Negro"; she received a special prize of $250 for the best single exhibit.

¶ The Madame C. J. Walker Gold Medal presented annually to the person who has contributed most to the work of the N. A. A. C. P. during the year, has been awarded for 1929 to T. G. Nutter of Charleston, West Virginia, with honorable mention to Mrs. Daisy Lampkin of Pittsburgh and Mrs. R. L. Dougherty of Jamaica, New York.

¶ Mr. Nutter succeeded in winning two important legal victories for the colored people; the one preventing the public libraries of West Virginia from segregating or excluding Negroes, and the other nullifying the covenants and contracts of white property owners in which they had sought to restrict the sale of real estate by excluding colored people. Mr. Nutter is also the active President of one of the most active Branches of the National Association for the Advancement of Colored People.

The Pageant, Goddess of Beauty, at the Mount Olivet Baptist Church, New York City, Page 59

¶ Conrad Hubert, who invented the flashlight, left at his death, six million dollars, which may increase to eight millions, for deserving institutions, to be distributed by Calvin Coolidge, Julius Rosenwald and Alfred Smith. The colored people, forming one-tenth of the nation, numerically, and a much larger proportion of the socially disadvantaged, received directly:

Providence Hospital, Chicago	$500,000
Howard University ..	200,000
	$700,000

In addition to this, colored people will, of course, benefit by the gifts to several national institutions. This would seem a fair share for us of this magnificent benefaction.

THE EAST

¶ Paul Robeson, with Lawrence Brown at the piano, has been singing in New York and vicinity with striking success. He was especially welcomed at Princeton, his birthplace, where the college turned out in his honor.

¶ An exhibition of women's arts and industries and professional and business occupations has been held at the Ashland Place Y. M. C. A., Brooklyn, New York. Some fifty different occupations had exhibits.

¶ Joseph Mahood, a colored boy of Flushing, New York, was quarterback on the Brown University football team last season.

¶ Arnold and Sipiah Lynn, children of the only colored family in Lynbrook, Long Island, are members of the Melverne High School orchestra. Arnold was Captain of the football team last season.

¶ Clarence S. Janifer, M. D. of Newark, New Jersey, an alumnus of Upsala College, East Orange, New Jersey, is physician of the football team of his alma mater. He was awarded the football letter by the Athletic Council of Upsala College in recognition of his services as physician.

¶ In December, there met at Cheyney Training School for Teachers, Pennsylvania, twenty-four leaders and workers to talk over the opportunities of the Negro in the State of Pennsylvania.

¶ A Student Conference was also held at Cheyney in December. Statistics were presented, showing the Negro high school graduates for the spring of 1929. For instance, there were graduated from the high schools of Philadelphia in 1929, 4,657 pupils. Of these, 140 were colored. The total enrollment in the Philadelphia high schools was 29,764. Of these 2,095 were colored.

¶ Mount Olivet Baptist Church, New York City, has given twice a pageant called "The Goddess Beautiful". The costumes were all made of paper.

DISTRICT OF COLUMBIA

¶ Congressman DePriest has been assigned to the Enrolled Bills Committee, the Indian Affairs Committee, and the Invalids Pension Committee. Representative Allgood, a Democrat of Alabama, resigned from the Enrolled Bills Committee when DePriest was assigned to it. The House has accepted the resignation.

¶ The Dramatic Club of Howard University will present "In Abraham's Bosom", by Paul Greene. This will be its first presentation in Washington, D. C. In the cast will be J. Percy Bond, Jr., as "Abraham". Austin Burleigh will conduct the final rehearsals.

¶ The total enrollment at Howard University for 1928-29 was 2,671 students from 38 states and 15 foreign countries. They were distributed as follows: In the College of Liberal Arts, 934; in the College of Education, 836; in the College of Applied Science, 91; in the School of Music, 80; in the School of Medicine, 360; and the School of Law, 88.

¶ The House of Representatives has passed a bill appropriating $1,249,000 to Howard University.

MIDDLE WEST

¶ Gus Moore, a colored student of the University of Pittsburgh, won the National A. A. U. Senior Cross-Country Championship at Van Courtland Park, New York. He won the same championship last year. He was some 250 yards ahead of the runner-up.

¶ Justin Sandridge, colored pianist, gave a recital in the Little Theater of Public Hall, Cleveland. He was praised by the *Plaindealer* as a young man of "genuine talent; one who deserves to win praise on the American concert stage."

¶ Louia Vaughn Jones was born in Cleveland and educated in the Cleveland Public Schools. He was a pupil of Joseph Balis; was first violinist in the Central High School orchestra and after graduation, studied at the New England Conservatory of Music, where he was graduated in 1918. He was an assistant band leader in the 807th Pioneer Infantry band of the A. E. F., and after conducting a studio in Boston for two years, went abroad, where he studied seven years. For two years, he was at the Ecole Normal de Musique in Paris, and studied under Lucien Capet and Maurice Hoyot. He also pursued his studies in Hungary, under Sollaway and Hubay. It is the consensus of opinion that Jones is a remarkable violinist. The Princess de Polignac writes that Mr. Jones "gave His Royal Highness, the Prince of Wales, and all of my guests, a musical treat at my home last night. He is a marvelous violinist". Count Speletti calls him "an artist of the first rank."

SOUTH EAST

¶ Morgan College has dedicated Charles W. Baldwin Hall, a dormitory for men. There are rooms for 94 students and 4 teachers and also an infirmary, 3 social rooms, and a roof garden.

¶ The St. Luke's Bank and Trust Company and the Second Street Savings Bank of Richmond, Virginia, have united to become the Consolidated Bank and Trust Company. Emmet C. Burke is President, Walter S. Banks, Secretary-Treasurer and Mrs. Maggie L. Walker, Chairman of the Board.

¶ John Mitchel, Jr., Editor of the *Richmond Planet* and former banker, died December 3rd. He was born in Virginia in 1863, educated in the pub-

The John Little Mission, Louisville, Kentucky, page 60

lic schools and founded his paper in 1883. For many years, he was President of the Mechanics Bank of Richmond. He was notable in earlier years for his outspoken independence.

¶ The Southeastern Library Association at its meeting in Biloxi, Mississippi in 1928, passed a resolution indorsing library service to Negroes. Thereupon, the trustees of the Rosenwald Fund decided to help public libraries in the South. The plan of the Fund is to help a few county libraries which shall be demonstration centers. Grants have been made to five counties already, two in North Carolina, two in Tennessee and one in Louisiana. These grants are under the following conditions: the county must house the work and employ trained librarians; equal service must be given to all people in the county, rural and urban, Negro and white; within five years, the county must assume full responsibility for the libraries and maintain them on at least as high a plane as when the Fund gave help. The directors of the Hampton Library Schools at Hampton Institute and at Peabody College will inspect the libraries from time to time and give advice.

¶ Students from the Brick Junior College, who are colored, and the Atlantic Christian College, who are white, are studying race relations together this year in North Carolina. They meet monthly.

¶ Reverend Richard Carroll, is dead at Columbia, South Carolina. He was born in South Carolina in 1859; educated at Benedict and Shaw, and became a Baptist minister. He was the type of Negro conservative who is welcome to Southern white people, but, at the same time, he was not without ideals for his own race and was a hard worker.

¶ Brick Junior College, N. C., has presented Hugh Black's "Three Dreams" in the college chapel. The audience was drawn into the mood by the sextette from Lucia di Lammermoor, and was asked to sit with closed eyes during the soft music between the readings. For the first dream, which pictures life without pain or shadows, the reader was dressed in a light blue robe against an orange background; and for the second dream, which pictures life as all pain and shadows, the reader was dressed in gray and lavender against a black background. For the third dream, which pictures life with its joy and pain, its sunshine and shadows all harmonized by Love, the reader wore rich dark red against a background of old blue and gold. At the close, the audience sang, "O Little Town of Bethlehem." The three readers were Lucy Faison, Violet Wall and Lovey Bullock.

THE MIDDLE SOUTH

¶ Roger Williams College, formerly at Nashville and founded in 1866, was merged with the Howe Junior College of Memphis, Tennessee in January, 1929. It was opened in September 1. It has a campus of 30 acres and among the many teachers are graduates of Minnesota, Pennsylvania, Atlanta and Oberlin.

¶ The Talladega College Little Theater presented in November three one-act plays: "The Constant Lover", by St. John Hankin, "Fennel or The Violin Maker of Cremona", by Jerome K. Jerome, and "Flittermouse", by Mary Katherine Reely.

¶ A report of the living graduates of Fisk University shows the following main occupations:

Teachers, including Presidents and Deans of Colleges, school superintendents and supervisors, 383.	Social work, 35
	Secretaries of various sorts, 19
	Musicians, 14
Housewives, 236	Lawyers, 27
Physicians, 74	Editors, 4
Dentists, 61	Bankers, Brokers and Real Estate, 9
Ministers and Missionaries, 33	Retail Business, 20
	Undertakers, 6
Insurance officials and agents, 32	Pharmacists, 15
	Clerks, Brokers and Agents, 26
Public Officials and Civic Service, 29	Farmers, 3
Students, 48	Artisans, 12.

¶ In November, the John Little Mission Building, costing $107,000, was dedicated with elaborate ceremonies at Louisville. The Mission was begun 29 years ago by the Reverend John Little, a white man and student at the Louisville Presbyterian Seminary. It is at the corner of Hancock and Roselane Streets and has facilities for religious and social work. The City of Louisville helps with recreation facilities, the Public Health Nurses Association has a clinic for babies, the Boy Scouts have a room in the building, and over 1,500 persons regularly visit the place. Church services and Sunday School are held. There are industrial classes, play grounds, and home visiting.

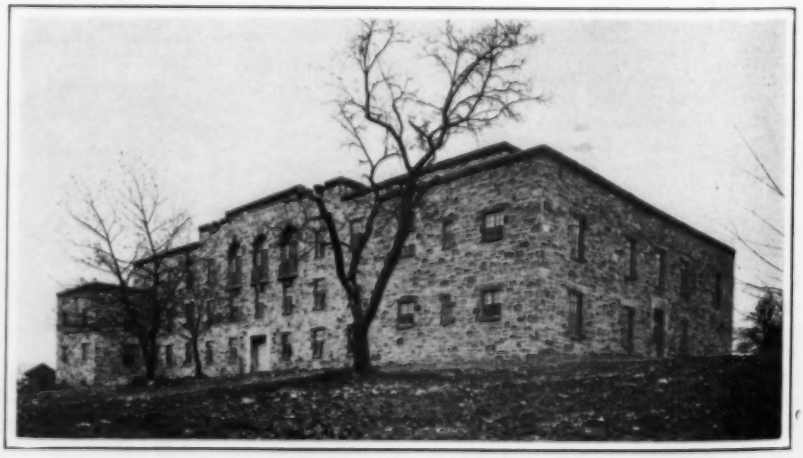
¶ James A. Bond of Kentucky, Dean of the Kentucky Normal and Industrial Institute, has been made Specialist in Education and attached to the Bureau of Education of the U. S. Department of the Interior. Temporarily, he is stationed in Cincinnati, but later will serve in Washington. His first work will be to help in the survey of secondary education. Mr. Bond is 38 years old and has taught in Kentucky and Tennessee.

¶ The following story is sent us: "A man by the name of Harvey Mitchell was employed as an auto painter in a garage at Greenwood, Miss. and there worked along with him a white man. Sometime at the close of the day's work this white man went to Mitchell's home and the two men drove out together in Mitchell's car. Later Mitchell's body was found near a place called Charleston, Mississippi; the white man with Mitchell's car has not up to this time been apprehended and it seems the local authorities are not trying in any way to apprehend Mitchell's murderer."

¶ A letter from Atlanta, Georgia says: "Now is the time for the real truth to be told about Atlanta and if the N. A. A. C. P. would send its best man to make an investigation, and give the country a 'look in', much good could be done for the protection of the innocent Negroes who are being intimidated. Our organizations have worked hard but they get only promises. Atlanta is rotten from the Mayor down and an exposé is necessary and the widest publicity should be given it."

TRANS-MISSISSIPPI

¶ James M. Pate came to Colorado in 1880 and has lived there since. He has acted as shipping clerk with wholesaler grocers, janitor at the County Court House, and police offi-



The Charles W. Baldwin Men's Dormitory, Morgan College, Baltimore.

James M. Pate, page 60

cer. For the last twenty-six years, he has lived in Canon City, as an employee of the Colorado State Prison. He is the Senior Prison Guard and holds the key to the main entrance. He has seen three riots at the prison in 1903, 1909, and in October, 1929. Mr. Pate has been twice President of the local N. A. A. C. P. and is also President of the Colored Burial Association.

¶ The first prize, $25, for the best essay on Thomas Jefferson, sponsored by the Women's Jefferson Club, Kansas City, has been awarded to Mary Warfield, 16-year-old student at Lincoln high school. There are eight high schools in the system including the Colored Lincoln High School. Miss Warfield, a member of the American history class of the Lincoln High School, was the only member of her school to present an essay in this contest. There were fifty-five essays from the other high schols.

¶ The Ministerial Association of Des Moines, Iowa and the Interracial Commission have joined in a "Christmas Good Will Manifesto" published in the Des Moines *Tribune-Capital*:

We, the undersigned, publicly pledge for ourselves and respectfully urge upon others that a friendlier and more tolerant attitude be cultivated among the races destined to live side by side in this community; that every individual be judged solely on the basis of individual character and conduct, irrespective of race, creed, or color; and that influenced by this standard alone, owners, proprietors and patrons more cheerfully grant to men, women and children of every color and nationality, the privileges now granted to those of their own race in all public places such as churches, theaters, eating houses, hotels, lecture halls, colleges and schools.

¶ The colored members of the Interracial Committee of San Diego, Cal., are presenting to the Fine Arts Gallery a head "Esther" in terra cotta by Sargent Johnson of Berkeley.

¶ Dr. Thomas R. Garth, psychologist of the University of Denver, has been studying race psychology since 1917. He started with the idea that mentality varied with race and color, but he now asserts without qualification that there are no racial mental differences. What we find are mental differences due to selection and education. These conclusions are based on psychological tests made on five thousand Indians, two thousand Mexicans, two thousand Negroes, one thousand two hundred Japanese, one thousand Philippinos, as well as numbers of white people.

¶ W. R. Banks, Principal of Prairie View State College, was elected Secretary of the Texas State Interracial Committee at their last meeting at Dallas.

¶ Fifty-nine miners were killed in an explosion at McAlester, Oklahoma. Most of them were Negroes.

¶ The proceedings of the National Inter-racial Conference held in Washington last year have been edited by Charles S. Johnson and will be published by Henry Holt and Company in the Social Science Series.

BRAZIL

¶ In the centers of Negro population in Brazil, the week from Christmas to New Year is celebrated with torchlight processions and street dances and homage paid to an elected King and court. This is called the "Congada" and was initiated by the Congo slaves. At the time of Emancipation in 1888 the Congada was celebrated all over Brazil by hundreds of thousands of freed slaves.

ETHIOPIA

¶ His Excellency, Nagadros Makonnen, has arrived in England as the first Ethiopian Minister.

¶ The Pope has sent a special mission to strengthen the ties between Ethiopia and Catholicism. The Mission was received by the Imperial Court and gifts exchanged. The Pope's gift to the Empress Zauditu was a mosaic, and a portrait of the Pope was given to the Negus. In the Papal mission were included the Secretary of the Sacred Congregation of the Propaganda, the Secretary of Oriental Languages at the Vatican, and others.

WEST AFRICA

¶ Four new training schools for teachers have been opened in Nigeria during the last two years.

¶ Dr. Albert Schweitzer has returned to hospital work in French Equatorial Africa. He has for some time been visiting and giving concerts in England.

¶ During the last twenty-five years, the volume of exports from West Africa to Europe has been increased tenfold and has not yet reached its maximum. There is a growing demand in European industries for tropical products.

¶ Achimota, Great Britain's black "University" on the Gold Coast has the following enrollment: Kindergarten and primary grades, 214; high school students, 49; university students, 3. In addition to this, there are 140 "student-teachers", whose academic status is not clear.

¶ The Achimota College has a new constitution under which the control passes from the hands of the government to a council composed of Negroes, Europeans nominated by the Governor, and members elected by the faculty.

¶ At the election for the Sierra Leone Legislative Council, British West Africa, on November 4th, Dr. H. C. Bankole Bright and Mr. E. S. Beoku Betts, were elected from the city, and from the country, Mr. J. G. Hyde. The number of voters has increased from 1,049 in 1924 to 2,749 in 1929. Three native chiefs have been appointed to the Council. The new session opened November 19th.

(*Will you please turn to page* 69)

Tableau of Mercy. Gift of the British Anti-Slavery Society to the Scottish National Memorial to David Livingston, page 57

YOUTHPORT

For Juniors of the N. A. A. C. P.

EFFIE LEE NEWSOME, *Critic*

Editor: Agnes J. Laws
Assistant Editors: Elizabeth Carter, Alda Taylor
Art Editor: Eleanor Paul

THE STORM

THE air grows sultry
Without its usual breeze—
The long-expected downpour comes,
The wind tears thru the trees,
A clap of thunder shakes the earth
With a rumbling, muttering sound,
A streak of lightning flits above,
Revealing the homeward bound.
With a rending crash a limb falls down,
Its leaves are blown about the ground,
The hissing rain in torrents beats
Upon the homes of many streets
While inmates are indeed alarmed
Until the mighty storm is calmed.
And then, alas, to end their strife
A sunbeam sheds reviving life.

ELIZABETH CARTER. Age 14.

I think the Junior N. A. A. C. P. should have a page in THE CRISIS, because it behooves every young person to read good literature, and what young person would not be eager to read a magazine knowing that his friends, acquaintances and club members have put something into it? Then, too, THE CRISIS wants to become more widely read by young people, and the best way to have it widely read is to have a large number of contributors to its reading matter. Let people of all ages and ideas have their part. This will, indeed, create within them a love and pride in THE CRISIS. It will also make it possible for all members of the N. A. A. C. P. to study the work of all the other members, and for all to know what the work of the various branches really are, whether they are near or far.

We must apologize for the Editors this month. They really have had no time to get going. By the time that the notices of their selection reached them, The February CRISIS *was far along toward the press. We have filled out the page for them in a rather haphazrd way. But this is the end of the excuses. Bear with them this month, and next month, judge for yourselves.*

This will make the magazine more popular, which is of the greatest importance. Besides this, it will help the young people to develop an art of writing and the habit of reading it much more regularly than they formerly did.

The young people of today, are to be the adults of tomorrow, and in order to be successful in their tomorrow's work, they must begin their preparation today.

Publishers of the biggest and most popular books, papers, and magazines of today have found that by having a group of young people make comments and have some active part it has been a boost to their publication. We all want THE CRISIS to be on the highest platform, ranked among the best.

DOROTHY EDNA GREY,
Berkeley, Cal.

This is my idea of how the Junior CRISIS shall be conducted:

Each division should have an associated editor, who would send in monthly the doings and activities of most interest. Junior photographs or short write-ups of Juniors obtaining honors in associations, churches, schools and community work should be reproduced and also the reproduction of drawings, paintings, and sketches that show promise as a stimulant in this line. Conduct series of essays, and contests of limited lengths to give expression too, and obtain impressions from Juniors.

Aim: The aim of the Juniors is to promote the study and readings of Negro Literature and writings of Negro life, so as to let the race people and other people know, that there are and have been Negroes of high standard, who have contributed and helped civilization to be what it is.

To stimulate growth and interest in the Junior work: By encouraging intensively and extensively the study of Negro History and Art, ancient and modern of their benefactors.

Also, to encourage the observance of birthdays of noted Negroes and their friends of particular interest in the Negro History and give public exercises.

INEZ WILLIAMS,
Long Branch, N. J.

N. A. A. C. P. Prize Babies. Cleveland, Ohio Contest.

Janet Stewart *Clarence Chinn* *Mabel Perry* *Donald Stephens* *Virginia Dess* *Janet Meredith*

Postscript
by W. E. B. DuBois

THE BRANCHES OF THE N. A. A. C. P.

HOW is the N. A. A. C. P. supported? The answer is simple. It is supported by its Branches. These Branches are composed overwhelmingly of colored members, and in the last eleven years Robert Bagnall tells us that they have sent the sum of $402,404.40 to the National Office.

1919	$34,366.00
1920	25,698.92
1921	45,834.53
1922	29,985.85
1923	26,367.12
1924	41,265.51
1925	66,301.38
1926	30,319.72
1927	31,274.83
1928	30,193.39
1929	40,797.15

This is splendid work, but it is not work with which we should be satisfied. Rather, the present Branches and others still to be formed, should realize that an annual Budget of $100,000 is the least with which an Association like this can do effective work.

The Association suffers from a lack of field work. For a long time, Mr. Bagnall and Mr. Pickens have borne the brunt of a nation-wide attempt to keep the National Office in touch with local bodies. Mrs. Lampkin is a much-needed addition; but no amount of inspection from the Center can take the place of local vigor, alert and active workers, and a new and wider program of social reform.

THAT CAPITAL "N"

THE Raleigh, North Carolina *Times* tells Antonio M. Roper, a student at St. Augustine's College, that it will not capitalize "Negro" because it does not capitalize "white." This logic is beneath contempt. The word corresponding to "white" is "black" or "colored", while the words corresponding to Negro are Caucasian, Mongolian, Nordic, Indian, Jewish, European, African, American, and similar words referring to great groups of people. This, of course, will not influence the Editor of the Raleigh *Times*. He spells it "negro," because that is the way he thinks.

ILLITERACY

DR. M. L. BRITTAIN, the President of the Georgia Institute of Technology, tells us why Georgia "ranks low among the states in the matter of illiteracy." These reasons are:

1. Poverty, dating from the Civil War.

2. Because the white people of Georgia are obliged to educate, "not only their own children, but the children of Negroes."

3. The small amount of wealth, per child.

This reasoning is astonishing. In the first place, if Georgia is poor today, it is not because of what happened sixty-five years ago. And secondly, if the white people of Georgia have the "burden" of educating Negro children, the Negroes, man, woman and child, have the "burden" of doing most of the work of Georgia for wages which would put anybody but the Brittains of the world to shame.

GRUNDY, HEFLIN, VARE AND COMPANY

WE can not restrain our delight at the refusal of a seat to Senator Vare by the United States Senate. We have no brief for Mr. Vare. We know the man and his methods. But to have him put out by Mr. Heflin and succeeded by Mr. Grundy, fills us with inextinguishable laughter.

We quote the Philadelphia *Evening Ledger* with deep and abiding sympathy:

"What now? If this sort of censorship is to persist, what may become of the Southern Democratic Senators who get to Washington only because their States ruthlessly and even violently deny the simplest constitutional rights of fifty per cent of the people who live in them?"

SMUTS

JAN SMUTS, former Prime Minister of the Union of South Africa, has been traveling in England and is now in the United States. He is a man whom many regard as a great international statesman, but for us American Negroes, he has one intolerable defect which we more clearly than other peoples can see will forever keep him from true greatness.

He was born and trained into the ingrained prejudice of the white South African against black folk. His whole conception of the world is that of a world not necessarily composed entirely of white people, but certainly organized, directed and established for white people. When he says that he wants white civilization to triumph in Africa, he does not mean simply that he wants civilization to triumph, it must be civilization owned by white people. The black people must share it only insofar as they cater to white peoples wants and even whims. Smuts is not so provincial as Hertzog. He does not want to face the conscience of the world with actual laws to keep Negroes from being artisans or from any real economic or political rights, or from any social status. But he wants to accomplish exactly the same thing that Hertzog wants to accomplish: that is, to put the black man back "in his place" and to keep him there. Beyond this, none of the liberalism of Jan Smuts has ever been able to stir a single step.

Is this judgment unfair? Does it seem harsh when compared with what Mr. muts says in America? If it does, remember that in the Union of South Africa, nine-tenths of the natives are illiterate because of lack of school facilities; that taxation without representation is the rule in their political life, and that even in the one province where they have the right to vote, they can not vote for a Negro represenative; social ostracism extends to excluding them from white churches, from getting mail at the same Post Office window, and often from walking on the sidewalks. They must carry passes when they travel; they ride in Jim Crow cars; they are kept by law from pursuing most of the profitable lines of work; they can not buy land, save in a few restricted areas; and against all this zenith of race dicrimination, Jan Smuts, as Prime Minister and leading statesman, has raised no effective voice and merely calls them patient asses.

ABOUT WAILING

GEORGE JEAN NATHAN last fall told the readers of the *American Mercury* reasons that made him tired of wails from Negroes. His argument was that lynching has decreased; that a Negro can live his private life as he pleases; that he has freedom in sex, gambling and drinking; that he plays on college athletic teams; that he acts on the stage; intermarries sometimes with whites; sings; publishes recognized books; has big churches; holds public office; shines in the prize ring and at the Bar; is entering the movies; owns land and property; has an increasing number of colleges and college students and less illiteracy; sees the whites getting glory from featuring him; and commits fewer suicides than other folk.

All this is encouraging but it is more encouraging to Mr. Nathan than it is to us. As showing progress, it is astonishing; as absolute accomplishment and reasonable goal-reaching, it is nothing to be satisfied about.

We see the other side of the shield. We persist in wailing because in 1929 eight Negroes unconvicted of crime by any civilized method, were killed and tortured by mobs. We wail because our children are growing up in ignorance because of discrimination and deliberate perversion of public school funds. We wail at being excluded from public institutions, like libraries, hospitals and parks. We shriek at taxation without representation, and the disfranchisement of nine-tenths of all Negroes living in the South, and of four-fifths of Negroes with education and property; at a system of fraud and force which distorts the whole basis of democratic representation throughout the United States and makes Blease and Heflin our representatives in Congress. We are not satisfied with the present condition of Negro actors and writers. They may, to be sure, entertain Mr. Nathan and other white folk with exhibitions of crude comedy, rude debauchery and sadism; but we conceive Art to be a reflection of life as it is among us and not life as white people conceive it. The every-day truth about the mass of Negro workers is not today written or permitted to be written. We wail because in so many cases where colored people show ability they are silently or openly discriminated against,—kept out of colleges; refused chances for research in laboratories; put out of their place as tennis players, jockeys and baseball players. We wail because the daily newspapers of the United States and the radio corporations refuse by intricate but effective means to let black singers and orators have a place in national competition. Our chance for higher training is not one-fourth of what it should be, and seems so large to Mr. Nathan simply because it was once so pitifully small. We own property, but if we had half the property that we have been deliberately cheated out of, we could secure a startling increase of respect from Mr. Nathan and other magazine writers. We work harder than any other class of Americans and we are paid miserably less than a decent living wage. We are the victims of poverty, malnutrition and disease to an extent that surpasses every other group in America, and for this reason we are crowded, pushed and kicked into the jails, and insane asylums.

We are not unmindful of our accomplishments and of a significant change in American public opinion. But we know perfectly well that all that we have accomplished is to put our feet upon the path to modern manhood. We are still the only group in civilized American life who can be openly and grossly insulted on the public platform and in newspaper editorials and columns without any effective chance to protest to a sound public opinion; but our encouragement comes from the fact that two generations ago we could be openly murdered upon the streets of New York with even less protest. This is progress. We are encouraged. But even with this before our faces, and with every respect to the *American Mercury*, we are not going to change our wailing to grinning just yet.

In fact, we have a feeling that in times past we have already rather overdone that grinning business. Let's wail a while.

TENNIS

THERE is one subtle glow of triumph among all Negroes who read that Gerald L. Norman, Jr., Captain of the Flushing, New York, High School Tennis Team, and Reginald Weir, of the Tennis Team of the College of the City of New York, have not been allowed to compete in the National Junior Indoor Tennis Tournament of the United States Lawn Tennis Association. Every Negro knows that the reason for this refusal is that these young men are of championship material. They were bound to win, and the white players of lawn tennis were afraid to be beaten by colored boys. This is Nordic superiority with a vengeance, and it is the kind of thing that is becoming more and more common in the United States. There was a time when they kicked and kept us out because they said and believed we had no ability of brain or trained brawn. We haven't changed all that yet, but we are making rapid progress.

ATLANTA UNIVERSITY

IT is a pleasure to know that, despite unpleasant and irresponsible rumours, none of the old teachers who gave their lives to Atlanta University have been dismissed without adequate compensation. One of the first questions considered when the merger was discussed was protection for teachers who had for years devotedly given their service to Atlanta University. Twelve names were recommended for retiring allowances. These allowances were voted and are still in effect. They include Dr. Adams, Mr. Webster, Miss Swift, Mrs. Howe, Miss Hancock, and many others well-known to former students of A. U.

INTERRACIAL LOVE IN TEXAS

THE Houston, Texas *Post-Dispatch* says in a recent editorial:

In announcing the annual convention of the Texas Commission on Inter-racial Co-operation in Dallas for November 1-2, Dr. R. M. Woods, instructor in sociology in Sam Houston State Teachers' college at Huntsville, director of the commission in this State, makes it clear that attainment of social equality between the races is not the aim of the organization. Friendliness between the white and colored people is promoted, but there is no thought of bringing them together on an equal social plane, he states.

With this aim of the commission thoroughly understood, the commission should attract the interest and support of the white people generally and of the more intelligent and better element of the colored people throughout the State.

All of which is interesting nonsense. How are these folks going to meet together without social equality? Are they going to refuse to speak to each other? Can they shake hands? Would a cup of tea and a biscuit overthrow the universe? Is there any chance for sympathetic friendship? May not some of them fall in love and get married? And if any of these things, where is the line going to be drawn?

What is the use of people talking like idiots just because they are trying to solve a human problem? The inter-racial movement in Texas is going to follow the same lines as human contacts the world over. If the movement is successful, white people and black people are going to get acquainted with each other. If this acquaintanceship and understanding increases, so will their social intermingling increase. And nothing that

the Editor of the Houston *Post-Dispatch* can do will stop it, or ought to.

EDUCATION

SUPPOSE that a Congressman is interested in the American Negro, realizing that the oppression of any group of twelve million people in America is dangerous to the whole country. Suppose he wants to do something to help the Negroes? What would be the most obvious thing that he could do?

He might think of *disfranchisement* in the South; he might think of *lynching*, but he certainly would have to think of *education*. In education, the American Negro has suffered the most vital and damaging and inexcusable discrimination. He was forced by law to be illiterate until Emancipation; and since then the public schools of the South have proceeded to distribute public taxation so that, for instance, in Georgia, where the Negroes form 43 per cent of the population, they get but 9 per cent of the school funds; while $36.29 is expended for each white child a year, only $4.59 is expended for each colored child. In Mississippi, in many counties where the Negro forms three-fourths of the population, less than a $1.00 a year per child is spent on Negro education. In Tunica County, white children receive $63 a year for education and Negroes $4.40. In South Carolina, where a majority of the inhabitants are Negroes, the state spent, 1925-26, $14,673,719, for white schools, and $1,655,652 for Negro schools.

This indicates a discrimination so fundamental and so calculated to perpetuate ignorance, crime, prejudice, poverty and disease, that any member of Congress who wishes to save his country might well begin by advocating the appropriation of United States funds to the various states on the basis of illiteracy *with the proviso* that there should be in its expenditure absolutely no discrimination between the races. If any member of Congress asks for the votes of American Negroes, they should ask him what his record has been on *national aid to education without discrimination as to race*. If he replies by saying that he supported the appropriations of Land Grant Funds, or the Smith-Hughes or the Smith-Lever Bills, ask him if in these appropriations of public funds for agricultural and technical education, he saw to it that *no discrimination between races* was to be allowed. As a matter of fact, the discrimination in the administration of these public funds against Negroes is open and notorious.

THE DEPARTMENT OF THE INTERIOR

FOR a second time, we have been having experiences with the Department of the Interior. November 16, Secretary Wilbur, with the approval of President Hoover, announced the appointment of twenty-three "distinguished authorities" as members of an Advisory Committee on National Illiteracy. The name of no single colored person appeared. Diligent inquiry finally brought information from the Commissioner of Education, explaining as a reason why no Negro was appointed:

"The conference called by the Secretary of the Interior on Saturday next consists very largely of individuals who have been engaged in illiterary crusades more or less as a private venture."

This made me a little warm, and I wrote:

"Will you permit me to say by way of commentary that if there are any people in the United States who have been more consistently and continuously, both as individuals and as a group engaged in illiteracy crusades, than American Negroes, I should be very much interested to know their names and race. It seems to me little less than outrageous that a Conference on Illiteracy will omit representatives of the most illiterate group in the United States; the group for whom illiteracy was for two centuries compulsory, and a group which by its own efforts, as well as the efforts of friends, has done more to reduce its illiteracy than any similar group in the world in the same length of time."

The Commissioner was "amazed" at this letter. But, nevertheless, before the record of his amazement reached me, the name of Benjamine F. Hubert, colored President of the Georgia State Industrial College, had been added to the "distinguished authorities" aforesaid.

We also note with interest that when Secretary Wilbur appointed an Advisory Committee for the survey of Secondary Education, the Negro race was represented by John M. Gandy, President of Virginia Normal and Industrial Institute. It would seem that while the presence of twelve million Negroes in the United States was apparently unknown when Mr. Wilbur took office, that the fact is gradually dawning on his consciousness.

MY PICTURE DID NOT APPEAR

IT is a bit disconcerting at times to find yourself yanked down from some pinacle of endeavor to a realization that what your companion, your co-worker and your friend was thinking of was not the Emancipation of the Colored Race, or the Rise of Woman, or the Right to Vote for a fair-minded member of the Board of Education—No, what he, she or it wanted was personal mention in the columns of your paper and a picture with a suitably long inscription!

I am sure that the appetite for reasonable and honest praise has its legitimate place in the world. I like praise myself when I know I deserve it. But I am continually astonished at the number of people whom I find who seem to consider that personal mention is the main object of their existence. Their lust for publicity is sickening. It seems to be the center and end of their living. They will work and work like the devil but only if they hear some approaching fan-fare of trumpets for themselves. With this main object, they are quite willing to carry on as side lines efforts to uplift humanity. But the main person for whom they are working and the only humanity in which they are really interested, indeed, the only object which calls for their whole soul and enthusiasm, is themselves.

The bad thing about these people is that they are missing so much. Fine and meritorious as they are, or think they are, a little thought and reading and consideration would, I am sure, convince them that there are in the world any number of persons and objects just as interesting and even more so. Even if they are not convinced of this, there is a great truth in the word of the Master, intimating that he who loses his life in a great cause may eventually find it.

All of which is preliminary to saying:

THE CRISIS does not exist merely for furnishing personal publicity to enterprising and pushing people who think they deserve it. It exists to work for the uplift of twelve million American citizens; and if in the storm and stress of this work your picture is omitted, and your effort forgotten or unknown, forgive us and agree with us that the omission is small, compared with the great end we all seek.

On the other hand, any magazine recognizes as a central part of its duty, the discovering and exploitation of successful human endeavor. But there are three ways of approaching this: We may give publicity: 1. To those whom the public likes to hear about; 2. to those it ought to hear about; 3. to those who want to be heard about.

If it caters to the first, the Editor becomes sensational and even nasty, sinking inevitably to the depths of

transient public taste and featuring criminals and degenerates by the side of real desert and with equal if not greater éclat.

If it publishes news and pictures of those who seek and insist on publicity, (and their name, dear God, is legion!) it surrenders all real standards of judgment and fills its pages with those who pay most either in cash or influence.

Self assertion, self adventure, self realism, can all be understood and justified so long as the end is infinitely more than Self—as much more as the world's billions of selves are more than one Self. But, the meanness that seeks to filter the universe through one narrow *me;* that makes my magnification the manipulated and coerced end of all being, is indefensible.

I count my Soul too great to make itself its only object.

To discover the worthy and praise them with restraint and truth; to set before one's readers real triumphs of hard work and trained ability, is a most difficult task; such workers are modest and often will not be photographed or answer letters. They have a fine and wholesome contempt for mere applause. And even when they feel their success and dessert, they shrink from blowing their own trumpets even gently. Their friends and admirers are often neglectful and forgetful and so some of our finest characters and best workers remain obscure and unknown.

For twenty years, THE CRISIS has striven desperately to discover and set before its readers such true leaders and workers, but our success has been but indifferent.

On the other hand, and probably because we are a young and neglected race, the appetite for publicity of any sort, the fierce envies and jealousies evoked for the slightest cause, is a continual matter of the most disheartening astonishment and shame to a conscientious colored Editor.

Shrieks and anathemas descend upon his unprotected head: "I won't work for your organization any more!" cries one. But it is not *my* organization. "Why did you give him three inches and me only two?" Why, indeed unless I had an unexpected inch of space. "Why did you mention Dr. Smith and say no word of Dr. Jones?" But, I never heard of Dr. Jones. Who does he happen to be? And so on.

Of course, it is not solely a "colored" problem. It is American. It is democratic. One of the acute failures of modern democracy is the apparent necessity of obviously and blatantly campaigning for office. To all finer natures, the thing is revolting. Fancy standing up to say: "I want to be Senator and I'll make a good one!" How do I know I will? I don't know. In fact, I probably know I won't. And thus, the Senate is filled with the sort of man who can stand and offer himself naked to millions. Men not principles thus becomes the slogan of our democracy.

But you and I must go back to principles. We must go back to the selfless striving for ideals. Do not think of THE CRISIS simply as a means of boosting me and you to our friends; think of it as a great educator of a people and exponent of a human cause. The uplift of the Negro race and all humanity with it is the object of THE CRISIS and not the advertisement of Jim Smith.

And perhaps that's why your picture failed to appear.

PROVINCIALISM

IN the course of making an intensive research of all the material available on the subject of Langston Hughes, and the Modern Negro last term, I came across the CRISIS. Since then, I have been following it up closely, perhaps because it is one of the few magazines of the Negro available at the Public libraries.

I, you must know, am a girl and a white girl. This is meant only as an introduction to what I am sincerely interested in.

In the Postscript, this month, you answer the absurd, if pitiful, child Roland A. Barton and, in answering you say:—

"Would you be any less ashamed of being descended from a black man, or would your schoolmates feel any less superior to you."

It is about that I am writing. You continue and say: *"Your real work as a Negro lies in two directions: First, to let the world know what there is fine and genuine about the Negro race."*

Right. But here is where I want to challenge. Some place in my research I came across—I am sorry I have not my essay with me else I would quote directly—an article by a boy whom I admire and respect greatly, Langston Hughes, whom I intend to meet some day. In it he said as nearly as I remember:

"We build our [castles] as firmly as we know how. (Talking of the younger Negro attempts). If the Negro is pleased, we are glad; if they are not, it doesn't matter either."

At the time the challenge made my being quiver in sympathetic accord but now—now I question this isolation and selfish retainment of the new gospel. And that is why I write to you.

I have a friend, a young Negro girl, who is race conscious and ignorant, horribly so, of all her race is doing. I am her good friend and she is mine but the gap of color is so strong, due to her desire to forget her race and become different, that I have but once in the many months I have known her been able to break the shell of her reticence (spell it as you will) and then only because of my fury at her bland ignorance of the existence of Countée Cullen.

I don't want you to think that she is stupid. She isn't. She's fine—fine clear through, with much ability. But she must be taken in hand. People wiser than she or I, people unprejudiced and sympathetic must "patronize" her.

You see she is leaving school, training school, and may do anything at all. "Travel," she says vaguely.,

It's all wrong. She must not be permitted to become nothing. I am not a sentimentalist, not at all irrational either. She must meet new people, people who have done something. Her friends are negligible, negative. She realizes it, and is discouraged. You must help her. See her, talk to her. She knows nothing of this, so you can with a fine bravado drop this. But I challenge your statement. Work is being done. Groups are being formed. I know nothing of these. She knows less than I.

You must help her.

RED CROSS

PRINTING must be very slow in Washington. In the spring of 1927, the N. A. A. C. P. complained of discrimination by Red Cross relief agencies in the Mississippi flood relief. This was emphatically denied. Then, President Hoover appointed a colored Committee. The Report of the colored Committee justified the criticisms of the N. A. A. C. P. in every important respect. They reported on numerous and open discriminations in relief work. The Red Cross, as usual, passed the "buck" and blamed everybody but themselves. The colored Committee, under the chairmanship of R. R. Moton, and with the co-operation of Bishop Jones, A. L. Holsey, J. S. Clarke, E. S. Jones, J. O. Thomas, Mrs. John Hope, Miss Eva Bowles, C. A. Barnett, R. C. Brown, Miss M. E. Williams, R. R. Taylor, Dr. L. M. McCoy, Dr. J. B. Martin, B. M. Roddy, S. D. Redmond, T. M. Campbell, worked hard and faithfully, from June ,1927, to April, 1928. Their Report carefully ararranged and toned down and prepared for the consumption of the public by persons in authority in Washington has finally seen the light at the end of 1929.

This is a good deal better than nothing. But it is too bad that this Committee could not have been the

(*Will you please turn to page* 70)

Exploitation or Co-operation

(*Continued from page* 49)

b. Negro Business League
c. Consumers' Co-operative League of America.

Conclusion

Blind Drifting or Intelligent Planning

IT is the opinion of the writer that the Negro is faced with two alternatives: continued exploitation in the present economic order; or economic and industrial opportunity through an ever widening co-operative society of the Negroes' own making. The latter means four main forms of co-operation: (1) Consumers' co-operation; (2) producers' co-operation; (3) co-operative credit, which means the advantages of collective capital; (4) Distributors' co-operation.

This economic adjustment involves a technique of inquiry, research, experimentation, analysis, inference, testing, and verification. Naturally upon the Negro leaders falls the task of promoting and executing the program.

The need is so urgent and the actual achievements of co-operation so real that those who grasp the principles of co-operation can hardly withhold their effort.

Inter-marriage

(*Continued from page* 50)

the reverse holds true) to a position so horribly invidious, and exclaim "I love you" at the same time? This young man and woman propose to ignore Society and live for themselves. Impossible. As eternal as the hills is the dictum, Man cannot live alone. Yet they deserve great credit for daring to face discussion. In the millennium there will be no obstacle to their marriage before Man: before God there never has been: but this is not the millennium. You must, each of you find within your own race or group (call it whatever you will) one who can place you in the light of Society's benign approval—and keep you there, secure in the most exalted earthly happiness. Finally, it is only fair to say that while it is true the above opinions are merely those of one man, yet they should be regarded with deep sincerity, as they are expressed, because they were formed under experiences just a trifle out of the ordinary, extending over my lifetime.

A Colored Man of New York.

N. A. A. C. P.

(*Continued from page* 52)

And interest in the struggles was literally world-wide, newspapers in India, Africa and the Far East, as well as in Canada and Europe, publishing detailed accounts of their progress.

For the future then, these victories before public opinion are happy omens. They demonstrate that there is a body of citizens, large and ready to speak out, who will no longer tolerate gross discrimination and insult. It needs only to put the case of the Negro before them and they will and do respond.

In the field of the law and legal defense of the Negro's civil rights, the Association has advanced its standards. One of the important victories won during the year, in Huntington, West Virginia, constitutes a direct and damaging blow at residential segregation by covenant among white property owners. And the entire issue of residential segregation as well as that of the vote, was contested on a wide front, cases being undertaken in Richmond, Virginia; Washington, D. C.; and Columbus, Ohio, besides the victorious contest in Huntington. Contests against the white primary system, by which state committees seek to bar Negroes from the primary elections, were undertaken in no less than four states, Virginia, Florida, Texas and Arkansas.

A mere list and brief description of some of the legal cases undertaken during the year gives an idea of the variety of serious problems the N. A. A. C. P, is constantly being called upon to face. For example: In Dayton, Ohio, Roy Freeman, convicted of murdering a police officer, was acquitted on second trial; conviction in Virginia of Thomas Nelson, on a charge of first degree murder, was set aside on appeal, by the State Supreme Court; in South Carolina, Ben Bess, who had served fourteen years of a thirty-year sentence on a white woman's perjured testimony, was freed; in Arkansas, where two boys, Robert Bell and Grady Swain had been sentenced to be hanged, conviction of one of them was set aside by the State Supreme Court and on second trial he was sentenced to life imprisonment, with appeal again taken; in Brooklyn, where a young Lincoln University student had been shot by a police officer wearing civilian clothes, the N.A.A.C.P. procured dismissal of the case against the boy and his companion and pressed charges against the police officer; in Gary, Indiana, a protracted legal struggle is being waged to prevent segregation of colored high school students; in Tennessee, Turley Wright, young colored man convicted on perjured testimony, of assault on an aged white woman, has been freed; in Kansas City, one of a group who committed an assault

NEVER PUT OFF

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upon A. L. Totten, representative of the Brotherhood of Sleeping Car Porters, has been sentenced to prison; in Boston, a colored girl whom it had been sought to exclude, was admitted to the Sargent School of Physical Training; in Louisiana, two white men were sentenced to life imprisonment for wanton and unprovoked murder of two colored women; in Oklahoma, appeal has been taken from the sentence to life imprisonment imposed on Edward Glass for the alleged murder of a white police officer; in Wisconsin an anti-intermarriage bill has been killed.

This is only a skeleton outline of a few of the cases which have come to the N.A.A.C.P. during the year. Many of them involve the defense and release of people who would otherwise have been executed or would be unjustly imprisoned for life. The cases involve prompt action, contacts with attorneys white and colored in all parts of the United States, careful deliberation by the National Legal Committee in New York, and often a considerable expenditure of funds on necessary legal expenses. Even so, what the N.A.A.C.P. spends on all its legal work is not as much, by far, as a single case often costs other individuals or organizations.

In the legal work of the Association, as has often been stressed, two considerations are paramount. First, the case must be one clearly involving discrimination because of color. Second, it should establish some general principal vital to the citizenship of colored people. With these two guiding lines the cases undertaken by the N.A.A.C.P. and its branches are chosen. But it is becoming ever more and more clear, that the amount of legal work the Association could do and ought to do if it were adequately supplied with funds, is simply immense. And no work could possibly be more valuable in safeguarding for the colored children of America the democracy in which they are to live. The result of successful legal contests is not merely the righting of injustice to individuals and to their race. Notice is thereby served on all people that the rights of Negroes cannot be violated with impunity. And, in such cases as the conviction of Louisiana white men for murdering colored women, that object lesson was demonstrated in the heart of the South in a section where the rights of Negroes even to their lives had been least respected.

Meanwhile, both among liberal and intelligent white men in the South and in literary, theatrical, and musical circles in the North, reaching an ever increasing audience, the Association is cementing friendships. The benefit concert given early in December at the Forrest Theatre was a striking

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event, one unique in the Association's history. Talented performers, "headliners" on Broadway, white and colored stars of the most popular stage and screen successes, turned out cheerfully to give their services; and the audience was such that the Associated Press correspondent sent out to the newspapers of the entire country a brief comment on the affair in the society news. This society news comment was published in southern dailies as well as in newspapers from Maine to the Pacific Coast.

All this work, of legal battle, of hammering away at the press of the civilized world, of lecturing before schools, colleges, in the Far South as well as in the North and West, of keeping the problem of decent race relations between white and colored Americans before the conscience of the entire country, is having its effect here and abroad. Every year adds to the impressive list of victories. And 1929 in this respect has been a banner year.

There is room for confidence and hope in what the Association is doing. What it does in the future depends very largely upon the branches and membership of the Association. On them the N.A.A.C.P. depends for support. And on their support, depends in part the continuance of the impressive progress which can be recorded for colored Americans.

Along the Color Line

(*Continued from page* 61)

¶ The Ninth Anniversary of the accession of Alake Ademola II of Abeokuta, Nigeria, British West Africa, has been celebrated.

¶ Professor Ernest Schwarz, a white British South African, is dead in Senegal. He was a student of African geology and an advocate of irrigation, especially in the Kalahari Desert. His last journal says of Senegal:

We landed yesterday in a blazing heat—this is the real Senegal, Dakar, the capital of the whole of French West Africa, which includes Mauretania with its Berbers, the River Senegal, with the Fulahs, right up to Timbuctoo. The inhabitants are very different from the Kaffirs; they wear very wide, loose cotton clothes—the richer ones making themselves into perfect balloons. Certain tribes wear white, others blue; others again, black. The women are marvellously got up, with tiny ringlets, lace robes as voluminous as those of the men, and great silver anklets, or golden shoes. There are practically no Arabs—this is Negroland, but the Negroes are conscious that not so very long ago they had great empires that fought the white man successfully.

¶ African laborers employed by an English Trading Company in Gambia, British West Africa, went on a strike in November. There was some violence, and police and troops were used. The strikers returned to work after their demand for an increase of 25 per cent in their wages had been granted and they retained the right to membership in their trade union.

¶ There has been rioting in South East Nigeria, British West Africa, with the strange result that 43 black women and one black man, and apparently no white officials or soldiers have been killed. Most of the casualties took place December 11 at Opobo. The victims died by drowning and gunshot wounds. The Associated Press is "not able to learn the exact cause of the riots"!

EAST AFRICA

¶ The Moslem University of Al-Azhar in Cairo, is to be reconstituted along modern lines and teach foreign languages and modern science.

¶ Traveling supervising teachers of the Jeanes type are being used in many parts of East Africa and Rhodesia.

¶ The Portuguese Government is determined to stop compulsory native labor at Mozambique except for government work. The local farmers are protesting bitterly.

¶ An Exhibition is being held at Dares-Salaam, Tanganyika, East Africa. It consists of African handicrafts and Asiatic imports. Natives in white, Indians in colors, Arabian sheiks and white Europeans are attending in large numbers. There are 3,000 exhibits sent by 700 exhibitors.

¶ The re-organization of the education of natives in East Africa is being considered in London. English and vernacular languages will be taught. "The demand of Africans for education is the most striking feature in Kenya today."

SOUTH AFRICA

¶ The police recently raided the native quarters at Durban, South Africa and arrested 350 persons. They carried bayonets and machine guns and searched 5,000 natives. All this is supposed to be a move against black Communism.

¶ Gradually, in South Africa, it looks as though the color bar in the trade unions is being broken down. Lately, the South African Typographical Union has admitted Indians as members. The President of the Union favored "a course which of necessity will lead to the admission of black and colored workers in all trades, and . . . white boys and girls, at least, in the printing industry, will soon have to learn their trade under black workers."

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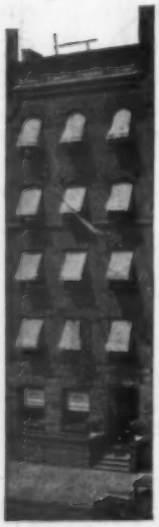

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Postscript

(*Continued from page* 66)

occasion of calling to the attention of the public the wretched framework of the Red Cross; its figurehead officers, and its local organizations, arranged without democratic control, and, in the South, with the persistent disfranchisement of colored citizens who are kept from joining the Red Cross organization or from having any voice in its activities, except to contribute their hard-earned cash.

From Housecleaner

(*Continued from page* 53)

these was the question of adequate housing. When the World War had ended, wages came down, but rents remained the same. The difficult question was to provide places for colored people to live at a fair and reasonable rental. Mr. Cook knew this and helped to form a real estate corporation for this purpose. The Public Realty Company, Inc. was formed in 1920. The capital only amounted to six hundred dollars at first, but the company immediately began to acquire property. Its holdings now consist of two six family houses, a garage and a one family house. The initial capital has increased until it now amounts to forty thousand dollars.

What is the motive behind the recital of these facts? It would not be amiss to write this story just to praise the successful efforts of an amibitious man, but our interest goes further than that. Albert Cook, in company with other men, is proving the capacity of the colored people to engage in business. This is by far the most important contribution that a Negro can make to racial progress. In the next decade the path of colored people in America will be made easier because of the work done by our business pioneers today. When we have created new economic opportunities, we can then develop our spiritual and cultural resources to their fullest. We will be able to support our singers and writers and not leave them to sell their wares to an uncertain white public. Some will consider this peering into the distant future, but it must be admitted that no people can entirely free themselves until they have built a strong economic foundation. The accomplishments of our business men today will prepare us for better conditions tomorrow. This is why we present the story of Albert Bruce Cook, and his business ventures.

The Outer Pocket

(*Continued from page* 55)

ents behind me. I thought the education of the children came first.

Of course my Southern family is bitterly opposed to my efforts, but that makes no difference. My problem now is where to take hold again next fall. If I teach in a white school the experience is sure to repeat itself. If I were married I would try working through normal friendships, but with my family feeling as they do, it is necessary for me to find some work by which I can support myself.

A missionary agency which has a number of schools for Negroes in the South was anxious for me to teach in one of them. But I told them that I intended treating every member of the faculty the same and to choose my friends from congeniality alone and they are not so eager for my services now. I wish I knew what to do.

I am writing this to you both to let you know a little of the difficulty that some of us face when we try to do something, and also to ask you for some suggestions. You have lived both in the North and in the South, and have taught in Atlanta University, and because you are older and wiser than I am, I am hoping that you can make me some practical suggestions.

Please forgive all presumption in this letter, as I desire only some suggestions as to what it would be possible for me to do next.

The Phillis Wheatley Association
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